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On the Scriptural foundation for celebrating the first day of the week, as the Christian Sabbath.

ALTHOUGH Christians are generally agreed, in the belief of a divine warrant for the observation of the Christian sabbath, it is apprehended that a view of the leading evidences of this duty will be serviceable both to confirm their faith, and promote their edification.

The following brief statement of the arguments is, therefore, presented to their consideration.

The observation of every seventh day, as a season of religious and holy rest, to man, was instituted from the beginning, as a memorial of the completion of the work of creation, and the divine well-pleasedness with it.

When the work of the sixth day was completed, "God saw every thing which he had made and behold it was very good. And on the seventh day, God ended his work which he had made, and he rested on the seventh day, from all his work, which he had made. And God blessed the seventh day and sanctified it, because that in it, he had rested from all his work, which God created and made."*

From the Mosaic relation respecting the manna, it appears that the holy rest of the sabbath was known to Israel before the promulgation of the Sinai law.—That it was known to other nations, is evident from several ancient writers.†

This divine institution was renewed in the Mosaic law, and the ground and reason of it again ascertained, in the following words:

"Remember the sabbath day to keep it holy. Six days shalt thou labour and do all thy work. But the seventh day is the sabbath of the Lord thy God. In it thou shalt not do any work.—For in six days the Lord made heaven and earth, the sea, and all that in them is, and rested the seventh day. Wherefore the Lord blessed the sabbath day and hallowed it."‡ In the sacred writings of the old testament, we find frequent reference to the sabbath, as an institution of God, and the proper celebration of it, as an essential part

* Genesis ii. 2, 3. † In particular Hesiod, Homer, and Linus, see Pol. Synop. on Genesis ii. 2, 3. ‡ Exod. xx. 8, 9, 10, 11.

of practical religion. It ſeems to be deſigned as a day of religious and devout reſt from the labors and purſuits of the preſent world, and of thanksgiving to God for all his favors, eſpecially for the work of creation; and as an expreſſion of faith in the gracious intimations of God to his church, of a ſtate of holy reſt and joy, in his eternal kingdom, for all the redeemed, through the promiſed Meſſiah.

With a view to the ſame important object, was the inſtitution of the reſt of the ſeventh month, (which was almoſt wholly conſecrated to religious ſolemnities) as alſo of the ſeventh year, and of the great year of jubilee after the completion of ſeven times ſeven years. This laſt was a ſeaſon of abundant reſt and joy, and was eminently typical of the goſpel ſalvation, and that bleſſed reſt, which remains for the people of God, in the heavenly ſtate.

Indeed, the ſabbath of the ſeventh day, and all the ſabbatical inſtitutions which have been mentioned, together with the poſſeſſion of the land of Canaan, given to the ſeed of Abraham as the earthly, promiſed reſt, were ultimately deſigned for the ſame end.

As it pleaſed God, through all ages after the apoſtacy of man, to intimate his deſigns of mercy to ſinners through a divine Redeemer, foretold in prophecy, as "the ſeed of the woman, and as the ſeed of Abraham—of the tribe of Judah, and of the family of David;" ſo the old teſtament abounds with predictions and repreſentations of a new and more glorious ſtate of things, which ſhould ſucceed his appearance in our nature and world. And the work of redemption, which he was to accompliſh by his obedience and death, is repreſented as the greateſt of the works of God, manifeſted to man, to which all his other works are ſubordinate.

This new ſtate of things was to conſiſt eſpecially in a new ſyſtem of rules and ordinances, reſpecting the worſhip of God, from which (as alſo from other ſources of argument) it appears that the inſtitutions and ordinances of worſhip in the old teſtament, and eſpecially in the Moſaic ſyſtem, were not generally deſigned to be perpetual, in the church of God on earth; but, to be typical of that new ſtate of things juſt mentioned, and introductory to it. So that we are to view the whole Moſaic œconomy as a ſhadow of good things to come, of which the body is Chriſt and Chriſtianity, or the inſtitutions of the goſpel.*

This great and general change, in the ordinances of religion, by no means implies any alteration in the nature and object of divine worſhip or of religion in general, but only in the mode of exemplifying that religion. And as might be expected, the ſubſtance is more perfect than the ſhadow, or there is an advance from the imperfect ſtate of things, under the old teſtament, before the incarnation of the Meſſiah, to a more perfect ſtate under his reign, in the days of the goſpel.

Thus, inſtead of the natural ſeed of Abraham, and the earthly Canaan, there are his ſpiritual ſeed, and the Jeruſalem which is above. For the prieſthood, and the blood of ſlain beaſts offered in ſacrifice, we have the Lord Jeſus Chriſt, with his eternal prieſthood, and the offering of himſelf unto God, in the ſhedding of his own blood, which alone is ſufficient to take a-

* See Coloſſ. ii. 17. Heb. viii. 5. and x. 1. *et paſſim.*

way ſin. Similar obſervations will apply to all other ordinances of the ancient diſpenſation, when contraſted with the new.

From the analogy of divine diſpenſations, we ſhould be led to look for a change of the day of ſacred reſt, that in future it might celebrate the work of redemption, by the conſecration of the day in which God reſted from that work, which was the great object of creation, and to which that, and all his other works are evidently ſubordinate. But we muſt not affect to be wiſe beyond what is written in the holy ſcriptures.

Let us then inquire whether there is any evidence from the prophecies of the old teſtament, that there ſhould be a change of the Sabbath at the commencement of the goſpel diſpenſation. In this examination—we ſhall attend to two ſcripture paſſages only.

In the firſt of them we find theſe words, "This is the day which the Lord hath made, we will rejoice and be glad in it."* That a great part of the pſalm from which theſe words are taken, reſpects the Meſſiah, appears not only from the ſubject-matter, but, from its application to him in various paſſages in the new teſtament.† This is particularly evident concerning the words quoted, and thoſe which immediately precede and follow them. That the reſurrection and exaltation of Chriſt is the ſubject, appears from the words, in their connection; that the day of his reſurrection is referred to follows of courſe. So that theſe words are directly to the purpoſe of the preſent argument. For if the Lord hath made this day, in any ſenſe different from that in which he makes all days, it muſt undoubtedly mean that he has conſecrated it for the uſe to which the inſpired writer ſays it ſhall be applied; even to rejoice and be glad, or to keep it as a day of ſacred reſt and thankſgiving for the great work of redemption—from which Jeſus reſted on this day, by his reſurrection; as God reſted on the ſeventh day from the work of the firſt creation. The paſſage may therefore be juſtly conſidered as a direct prediction of the change of the ſabbath; or that the firſt day of the week ſhould be celebrated in the Chriſtian church as a ſabbath in grateful commemoration of the reſurrection of our Lord Jeſus Chriſt.

The other prophetic ſcripture, from the old teſtament, which invites our attention, is in the following words, viz.

"Behold I create new heavens and a new earth and the former ſhall not be remembered, nor come into mind. But be you glad and rejoice forever in that which I create: for behold I create Jeruſalem a rejoicing and her people a joy.* The new heavens and the new earth import the new creation, and are deſigned to repreſent the effects of the work of redemption, in the ſtate of the redeemed church, from the incarnation of the Saviour to the final conſummation in the heavenly reſt.† That the old heavens and earth ſhall not be remembered or come into mind can mean nothing more than that they ſhall not be celebrated by the ſtanding memorial of the ſeventh day ſabbath, which was the only way in which the old creation ever had been ſtatedly celebrated. The religious rejoicing predicted in the latter clauſe of the text on account

* Pſalm cxviii. 24. † Matth. xxi. 42. Acts iv. 11. 1 Peter ii. 4.

* Iſaiah lxv. 17, 18. † See Iſaiah lxvi. 22. 2 Peter iii. 13. Rev. xxi. 1.

of the new creation imports that it ſhall be celebrated in like manner, as was the old creation, previous to the introduction of the new. Therefore as that was celebrated by a holy reſt and thankſgiving, on the day in which God reſted from his work; even ſo the new creation or the work of redemption, ſhall be celebrated by a ſtated holy reſt and thankſgiving, on the day in which he reſted from this, or in which Jeſus Chriſt roſe from the dead.

We now proceed to make the following obſervations, viz.

1. Our Lord Jeſus Chriſt roſe from the dead, on the firſt day of the week. This is expreſsly aſſerted by the Evangeliſts, in their reſpective hiſtories of their divine maſter; and is confirmed by the account of the precaution taken by the Jews to prevent any poſſible fraud or colluſion in the caſe.

Jeſus was crucified on the day preceding the Jewiſh ſabbath. He expired about three o'clock in the afternoon, and was laid in the ſepulchre, juſt before the ſitting of the ſun, that the Jewiſh ſabbath, which commenced at ſun ſet, might not be infringed. This was therefore the ſixth day of the week. Jeſus had predicted his reſurrection on the third day after his death which would be the firſt day of the week, the Jews therefore took no care of the body till the commencement of the third day, at which time they went to the Roman governor and, referring to this prediction of Jeſus, requeſted a guard of ſoldiers to watch the ſepulchre "till the third day ſhould be paſt." This was obtained, the ſepulchre was made ſure, and the guard placed. But all that care was vain as to preventing the reſurrection of the Lord Jeſus. Early in the morning of the third day, he was alive from the dead. Thus by all this precaution of the Jews, we have the reſurrection of our Lord ſtill more confirmed, and the day of it fully aſcertained.

We therefore infer, with abundant certainty, that this is the day predicted by the Pſalmiſt, in which Chriſtians ſhould rejoice in their king and Saviour, and celebrate the praiſes of redeeming grace, by a ſtated obſervation of it, inſtead of the ſeventh day, as predicted by Iſaiah.

It appears from the goſpel hiſtory, that our Lord appeared to his diſciples on the day of his reſurrection, and afterward on the firſt day of the week,*—that on this day the diſciples met together to break bread,† that it was diſtinguiſhed among them by the name of the Lord's day; and that on this day the Lord Jeſus made his celebrated viſit to his beloved diſciple, ſuffering for his name in the iſle of Patmos in which he revealed to him the great events relating to the redeemed church till the end of the world.‡

The general obſervation of the firſt day of the week as the Chriſtian ſabbath, in the primitive church, in the ages next ſucceeding that of the Apoſtles, is confirmed by the earlieſt writers, whoſe works have reached our time, and who had occaſion to ſpeak on this ſubject.

Now had it not been a uſage divinely inſtituted and practiſed by the Apoſtles, and other inſpired men, it is utterly inconceivable how it ſhould have obtained ſo early in the Chriſtian church, and with ſo few diſſenting voices, conſidering the ſtrong attachment of the Jewiſh converts to the ancient rites of their church. But it is

* John xx. 1—19—26. † Acts xx. 7. ‡ Rev. i. 10.

perfectly eaſy to account from the circumſtances juſt named, for the remaining attachment of ſome profeſſing Chriſtians, to the Jewiſh ſabbath.

The preceding ſtatement of the arguments in favor of the celebration of the firſt day of the week, as the Chriſtian ſabbath, it is preſumed will be ſatisfactory.

It deeply concerns us that we celebrate this bleſſed day, agreeably to its inſtitution and deſign. Much has been written by the learned and pious on this ſubject, which we ought diligently to peruſe and reduce to practice.

The writer would however earneſtly recommend to his Chriſtian readers, to remember that this bleſſed day is to be celebrated, as a thankful memorial of the reſurrection of our divine Saviour; and conſequently of his whole mediatorial work, for the ſalvation of ſinners, and is it then poſſible that we ſhould fail to celebrate it in the worſhip, and to the praiſes of him who loved us and waſhed us from our ſins in his own blood!

PHILANDER.

An addreſs to thoſe who in the late revival of religion have been bro't into the kingdom of Chriſt, on the diſcouragements of Chriſtians.

IT is common that people, when firſt reconciled to God, have warm affections, and ſuch joys as ariſe from their firſt eſpouſals. Satan is ſo chained, that for a ſeaſon, he can give them little diſturbance. Their morning is a morning without clouds, and they promiſe themſelves perpetual ſunſhine. Much of this extaſy ariſes from the newneſs of their diſcoveries. I remember I once read of a man born blind. After he arrived to maturity, his films were taken off by a ſurgeon. The beauties of creation ruſhed at once upon his ſight, and tho' he was much leſs able to diſtinguiſh objects and take the beneſit of his eyes than other men, yet his extaſy for a ſeaſon was above deſcription: ſo when one has always been blind to the glory of God, and the beauties of the moral world, it is reaſonable to expect, the firſt diſcoveries of them muſt produce that admiration and rapture, which is peculiar to ſuch ſeaſons tho' their views are leſs diſtinct, and their humility, dependence and other Chriſtian exerciſes are more imperfect. In this ſituation they are ſometimes ready to triumph, as if the victory was already compleat, and they had nothing to do, but rejoice thro' life. But theſe expectations will not be realized. The great apoſtle to the Gentiles had ſharp conflicts; and all who will live godly in Chriſt Jeſus, ſhall ſuffer perſecution. And for the moſt part need requires, that they endure many tribulations. They hear more experienced Chriſtians tell of darkneſs, but tho' they hardly expect it, it comes upon them. It is then diſcouragements begin.

One ſource of diſcouragement is their own inconſtancy. This, tho' they are as confident as Peter, they will learn by painful experience, as ſoon as God, to teach them their weakneſs and dependance, leaves them a little to themſelves. It is neceſſary that God ſhould effectually teach you this leſſon, and you will hardly be taught it, but by briars and thorns. You will then ſay, that you little expected to find yourſelves ſo inconſtant, that you had no idea there were ſuch ſad remains of unbelief and wickedneſs in your hearts, and eſpecially that they had ſtrength to produce ſuch diſorders and depio-

rable effects, and render you ſo fickle in your duty, and ſo unfaithful to God.

There is reaſon to fear your inconſtancy will act itſelf out in many ways;—by diſſipating your thot's in ſeaſons for meditation and prayer, when alone,—when in company, by ſuch converſations and conduct as you hoped never to find in yourſelves,—by want of reſignation in afflictions,—by feeling the ſad influence of temptations to your ſorrow, and often by a ſad indifference about your duty and divine things. I wiſh you may never alſo be overawed and unmanned by the company, example and ridicule of the profane and tho'tleſs. You are ſanctified but in part. Wickedneſs will appear and be acted out by you. You will do evil, and will not anſwer your raiſed expectations. It is true your exerciſes at ſuch times, will be very different from thoſe, who depend on a falſe hope. You will lament and abhor yourſelves, be earneſt in prayer, and hold a conſtant warfare with your luſts, leſs thro' fear of wrath, than from a tenderneſs towards the honor of God, and the fear of wounding his cauſe. The falſe convert is chiefly ſtung with conſcience, and the dread of puniſhment. But tho' quite different from hypocrites, you will often tremble, leſt you ſhall prove nothing more. So much depravity as you will find in yourſelves, ſo contrary to your raiſed expectations, will lead you to doubt whether it can be poſſible you have any grace.—If you are left to fall into this ſtate, you will be much diſcouraged. You will hardly be able to reſolve on any duty, leſt your inconſtancy ſhould prevent its accompliſhment. You will have little courage in religion. How many have in this way been ſo diſcouraged, as greatly to palſey their exertions, kill their comforts, and diſtreſs them to the heart!

In addition to this, you will perceive that your enemies have great ſtrength. You will find Satan a formidable enemy, with many wiles, long practiſed, that he underſtands his advantages, knows the ſins which eaſily beſet you, and is dexterous in his applications of temptation. We fight not againſt fleſh and blood; but againſt principalities, and powers, and ſpiritual wickedneſs in high places. The devil, as a roaring lion, goeth about ſeeking whom he may devour. He is one who hath ruined millions, and of whom we are particularly warned in the ſcriptures. And I wiſh you may not find too, that the things of this world, its riches, honors, cuſtoms, and the uſual pleas that are made for indulgence in its pleaſures, have ſufficient power over your hearts, to prove very injurious to your ſpiritual life. The ſtrength and frequent ſucceſs of all theſe enemies are often a great diſcouragement to Chriſtians, they become diſheartened, and are often on the point of laying aſide an attempt to lead that ſtrict and holy life, which they approve and deſire, under the idea that they cannot ſucceed in it, againſt ſuch enemies; and are ready to think of moderating their aims, to what they ſuppoſe their abilities may ſecure. This greatly wounds them, and deſtroys their comforts, and the brightneſs of their graces.

Should you be left to this, another diſcouragement may preſent itſelf to you, in your poor diſconſolate ſtate, more dreadful than any thing you have met with before. You will now reflect on your inconſtancy, and the ſtrength and ſucceſs of your enemies, and in addition to this, you will reflect on

your grievous provocations of God. Now you will probably contemplate God in no other light, than as an angry God, provoked by your wickedneſs. You will ſee it would be juſt with him to give you up to fearful diſtreſs. You may be hardly able to hope that God will afford much aſſiſtance, to ſuch provoking offenders, or deign to to make uſe of you to do much good in the world. You may loſe your confidence in God, and be abandoned to the fury and temptations of your enemies. Should you ever fall into this ſad condition, you will feel like others, who have experienced it before you. They would pray, but like Adam, do almoſt dread to meet with God in prayer. In this caſe, the Chriſtian prays with little expectations, goes thro' his devotions without comfort, and his proſpects of amendment, and of enjoying the light of God's countenance, preſent but a forlorn hope. If he had no religion, he would probably be much more quiet. He would not be likely to trouble himſelf ſo much about theſe concerns. But he has a living principle within him, which has juſt ſtrength enough to ruin all carnal comforts, and make him wretched in the view of his guilty and ungrateful life. And perhaps he alſo loſes all ſenſe of the evidences of his having any grace. This, you will ſay, is drawing a melancholy picture of a Chriſtian. It is. But this is ſometimes his caſe. I have pointed out the criminal way by which he ſinks into it, that you may avoid it. And I have drawn it in its darkeſt colours, that I might alſo point the way of recovery, to the moſt burdened and diſcouraged Chriſtan.—I will now ſuppoſe my reader to be in this diſconſolate ſtate, and ſhow you your deliverance.

The grace of God is your only hope. He hath ſaid, 'My grace is ſufficient for thee.' Whatever may be the ſituation of a believer, from his own inconſtancy, the ſtrength of his enemies, or his grievous provocations, repeatedly, and for a long time committed againſt God, or however great his temptations and diſcouragements may be, ſtill there is ſufficient grace in God for him. Sufficient to recover him from his inconſtancy, to vanquiſh his enemies, ſupport him in temptations, forgive his provocations, reſtore joy and comfort to his ſoul, and make him a uſeful joyful Chriſtian.—Is not God infinite in all his perfections? And therefore in his grace? He aſſures you that mercy is his delight. How affectionately does he call on you ſaying, 'Return ye backſliding children, and I will be a Father unto you.'—You have been informed of the proviſion, which in his mercy he has furniſhed for a ſinful world. You know the ſacrifice by which it was made, and with what inſtructions and arguments it is accompanied. Theſe things God has done for the moſt part unaſked by our world, and certainly by you. You then ought to be aſhamed that you have ever been capable of queſtioning the ſufficiency of his grace for you, in your preſent ſituation. The Bible is full of precious promiſes. Chriſt is your ſurety.—He has fulfilled the conditions of your final ſalvation, and ſecured to you even in this life, that if you will aſk, you ſhall receive.—But you fear you are not Chriſtians.—Then caſt yourſelves on his general promiſes made to all, however vile, who will come unto him.

But your own experience of divine grace is a proof which ſhould ſilence all your apprehenſions, that

the grace of God is not ſufficient for you. Have you not taſted his love? Are you not enemies to ſin—mourners for it—hearty in your deſires for the honor of God? Do you not groan to be delivered from evil, and made holy, that you may honor him? Are not your ſins your burdens, and the evil nature of ſin the cauſe of your hatred to it? Is not Zion dear to you, and the cauſe of God precious?—Yes, you will ſay, if I know my own heart, theſe are the things, which above all others, command my ſoul.—And how came you by this ſpirit? Who gave it? Who ſupports it notwithſtanding all your provocations? you own it is—it muſt be God. Do you not then find by experience he is gracious?

The infinite ſufficiency of Chriſt you do not ſcruple. Why then do you loſe your confidence in God? God has owned him, as the Lord our righteouſneſs—as man's Redeemer. He has renewed your heart. It was not always as it now is. You are therefore one, whom he has given unto Chriſt, as part of the reward of the travail of his ſoul. God when he gave you to him, and began the work of his grace in your heart, and took you into covenant, knew how inconſtant you would prove. He has not been diſappointed in you, that he ſhould change his purpoſes concerning you. He never indeed expected much from you. But under all theſe circumſtances, it appears by your gracious exerciſes, tho' low, that you have been given to Chriſt. And he is well able to fit you for the uſe he deſigns you for and enrich you to any degree he pleaſes. Why then ſhould you be diſcouraged? And how do you know but your preſent condition is allotted you in kindneſs, to humble you, empty you of ſelf-dependance, and bring you to caſt yourſelves more entirely on God? If you depended on God, your preſent cauſes of trouble would not diſcourage you, you would ſtill be ſtrong in the Lord. It is then plain from your preſent diſcouragements, you do not ſufficiently depend on him. You then need the thorns which now tear you, to teach you not to be diſcouraged at your own frailties and corruptions, and the ſtrength of your enemies, while you may rely on the ſtrength of God, to keep you from all ſelf-dependence hereafter.

It is ſinful for Chriſtians to harbour any diſcouragements to diſhearten them from duty, and a ſtrict and holy walk with God. It betrays their want of confidence in him.

Chriſtians ſhould abound in faith and prayer. Theſe are the means to ſecure the ſpecial interpoſitions of God in their behalf. They live by theſe, and by theſe, they are made ſtrong in the Lord, and in the power of his might, and may ſafely undertake an holy life, with confidence of ſucceſs.—O the admirable mercy of God, to ſuch inconſtant provoking ſinners!

MIKROS.

TO THE EDITORS OF THE CONNECTICUT EVANGELICAL MAGAZINE.

GENTLEMAN,

THE following thoughts, on the ſuperior excellency of the ſcriptures, are ſent for a place in the Magazine, if they meet your approbation.

WE read in the latter part, of the 2d verſe in the 138th Pſalm, "*For thou haſt magnified thy word, above all thy name.*" WORD in ſcripture hath various

ſignifications. In ſome places it ſignifies Chriſt, in others the law, and in others the goſpel. But moſt generally we are to underſtand by the *word* the holy ſcriptures in general. And this is the meaning of, *thy word*, in the above ſacred paſſage. Likewiſe, *the name of God* hath divers meanings. It ſometimes ſignifies any thing by which God maketh himſelf known. And as the Apoſtle calleth the contributions of the Church at Corinth their liberality, ſo by *the name of God* (now under conſideration) is meant his works of creation and common providence, by which his glorious character is made known.

Certainly, *all thy name* cannot mean *the word*; for then the paſſage would read thus, *for thou haſt magnified thy word above all thy word.* But if, by *all thy name* is meant creation and common providences, then the above paſſage would read thus, for *thou haſt magnified, thy word, above all thy works* of creation, and common providence. This would make ſenſe, and this it is humbly conceived, is the genuine meaning of the Pſalmiſt.

We live in an unbelieving age, when many under-value the *word*, and extol nature, human philoſophy, and the viſible creation far above it. But while the infidel glories in nature and creation, as his ſuperior book, the infinite God magnifieth the believer's bible far above them. And let not worms affect to deſpiſe that which the great Jehovah, ſo extolleth *above all his name*; as it appears he doth his *word.*

1. The Lord no where *ſpeaketh* ſo honorably, of nature and creation, as he doth of his written *word.* When ſpeaking of the heavens and earth, he ſaith, they ſhall wax old, paſs away, and periſh. And he calleth high feeling man in all his glory graſs, and a fading flower. And how do ſuch expreſſions, mortify the pride of man, and caſt a diſmal gloom on all the viſible creation? But the Lord was never heard to ſpeak after this ſort of his *exalted word.* When ſpeaking of the magnified word, he ſaith, it ſhall ſtand for ever, it ſhall not paſs away, tho' all fleſh ſhall fade and the heavens and earth be removed. And it is eaſy to ſee how, that in ſo ſpeaking, the Lord doth magnify his *word*, far above the laws of nature, and all the material creation.

2. The Lord gives ſuperior honor to his *word*, in that he doth at all events make it good. "Hath he ſpoken, and ſhall he not make it good?" Nations and individual, are wont to ſo under-value their word as to give it up, or ſuffer it to fail. It may be bought, or they will give it up in the day of temptation. And who ever ſelleth his word for gold, magnifieth gold above it. But the Lord hath ſuch a value for his *word*, he cannot ſuffer it to fail either as to time, or in any other reſpect. He would ſee all this lower creation in flames, and ſtop every wheel in providence, before he would let a ſyllable of his *word* fail; yes, before he would delay its accompliſhment a ſingle ſecond. The twelve legion of Angels were not ſent, to relieve God's ſuffering Son, neither did Jeſus aſk for them, becauſe a *fulfilling* of the ſcripture ſtood in the way. And who can hear Jeſus teſtify, that "heaven and earth ſhall paſs away, before one jot or tittle, of the law ſhall fail," and ſee the ſhining legions ſtand aloof from the ſuffering ſon of God, becauſe the ſcripture ſtood in the way of their flying as

on the wings of a cherub for his relief; who can hear, and ſee all this, and not exclaim, O how doth God *magnify his word!*

3. The Lord *magnifieth his word* above creation, and providence, in this alſo, in that he directeth us to it, in order to know his will, and our duty, and not to them.

We cannot tell love, or hatred by common providence. Neither doth the Lord ſend us to creation and the laws of nature, in order to have our doubts ſolved, and to learn what we muſt do. But he ſaith, "to the law and to the teſtimony." To this men are ſent as to the good old way; as to a light that ſhineth in a dark place, which is able unerringly to guide them in the path of wiſdom and life. Jeſus extolleth Moſes and the prophets, above the teſtimony of one from the dead. In Deut. 13. the written *word* is magnified above the miracles of an idolater. And the apoſtle preferreth it to his, or the witneſs of an angel from heaven. A parent would beſtow his greateſt honor upon a book, in telling his children it was able to make them wiſe unto ſalvation. And in telling this wiſdom was to be found in this book, and in no other, how would he magnify it, above all other books? And the Lord in ſending men to his word; and to that only for wiſdom unto ſalvation, doth honor it beyond expreſſion; while creation, philoſophy, dreams, the witneſs of one from the dead, look dark and inſignificant before the *word*.

4. The Lord ſheweth his peculiar regard for his *word*, in his promiſes and bleſſings beſtowed on them who keep it, becauſe of their obedience. Such are honored with the title of wiſe men. They abide in God's love, and have the life that now is, and that which is to come. But God hath never thus bleſſed any becauſe they poſſeſs this world, or are verſed in the laws of nature. But he will let the men of this world, the ſelf-glorifying philoſopher, with theſe viſible heavens and earth, all periſh together, in the great burning day. While, with eternal bleſſings, he will bleſs them who have delighted in his *word*. And how doth God in this magnify his *word* above all the things of time!

5. The Lord doth manifeſt his ſuperior eſteem for his *word* (and to eſteem an object is to honor it) in deſtroying thoſe who deſpiſe it, for their diſobedience.

If the Lord did not eſteem his *word* above the preſent world and its things, he would no ſooner condemn us for neglecting it, than for being poor and deſtitute of natural philoſophy. There are many who would prefer a philoſpher and and a rich man, to a Chriſtian who was rich in faith. The reaſon is, ſuch people magnify riches, and philoſophy, more than the bible. But while the Lord neither praiſeth men for being rich, and ſkilled in philoſophy, nor condemneth them for the want of theſe things, yet for deſpiſing his *word*, the Lord eſteemeth them fooliſh, threateneth to blow them away in the day of his anger like worthleſs chaff, and to burn them up with the tares.

6. The Lord beſtoweth ſuperior honor upon his *word* in granting it the ſpecial teſtimony of his Holy Spirit. We do not hear of the Spirit's being poured out on heathen lands though they were ever ſo eminent for their knowledge in natural things. But God firſt ſent his *word* in the days of the apoſtles, and the Spirit was ſhed forth with the *word*. And

the Lord doth thus in all ages magnify the holy ſcriptures.

7. The Lord doth magnify his *word* above all the viſible creation, in giving his ſon to die for the honor of his law.

Had the viſible heavens and earth ſtood in the way of the ſinner's ſalvation, God would have diſſolved them, rather than have devoted up his ſon, to the death of the croſs. But the Lord would not make his law, or his *word* void; rather than that this ſhould be done, Jeſus muſt die.

8. The Lord doth magnify his *word* above creation and providence, in making it the repoſitory of all his unſearchable riches.

The king honors that city moſt in which he beſtows his peculiar treaſures. And the Lord doth honor the *word* with all the riches of his glory. In the *word* we have the glory of all the divine perfections, which he proclaimed to Moſes at the rock. Here is the true light which aboliſheth death, and bringeth to view eternal life. In the *word* we have all the graces of the Spirit, the pardon of ſin, the true bread from heaven, ſatisfying waters, and all the good of the new covenant. And how do theſe and the like things, which pertain to the true riches, raiſe the value and glory of the ſcriptures? How inſignificant is all the periſhing bread of this world, to the true bread from heaven?

Now there are two reaſons why the Lord doth thus *magnify his word* above all the things of time. The firſt is becauſe the holy ſcriptures are moſt excellent.

Two things may be the work of God, and yet one of them far the moſt valuable. God is the author of the ſpirit of a beaſt as well as of the ſoul of man; yet the ſoul of man is of unſpeakably more worth. And though the Lord is the author of the viſible creation, as well as of the *word*, yet the *word* infinitely exceeds in value. And hence it is that God doth ſo magnify his *word*, not becauſe he is partial, but becauſe it is moſt excellent.

2. The Lord doth thus extol his *word* becauſe it is of the greateſt importance it ſhould be magnified. All the moral glory of God, and all the real happineſs of creatures depend upon it. A man may pull down his houſe, or part with his farm, and ſtill ſupport his moral character. And God may drown this world, or burn it, and be glorious ſtill. But was he to undervalue his *word*, his moral glory muſt fail with it. And as the *word* is the rock on which Zion is built, ſo if the *word* is made void, the houſe of Zion muſt fall with it. Thus the glory of God, and his holy kingdom, which comprehendeth all the real good in the univerſe, depend on the *word's* being magnified. Hence it is that God doth thus magnify it. And how unlike to God muſt they be who deſpiſe and ſpeak light of the ſcriptures, or leave them for the things of time, and the ſcience of man? Certainly ſuch were never born from above; for all who have the Spirit of God, will be like him in magnifying the *word*.

Again. How provoking to God, ſinful, and hazardous it muſt be to make light of the *word!*

If we pleaſe, we may call a fruitful hill a barren heath; or call ſuch a ſpot rocky and worthleſs. We may in many reſpects, uſe great freedom in talking about creation; and ſpeak of it, as temporal and periſhing. But every thing againſt the *word*, is againſt the

honor and life of God, and he that toucheth it, toucheth the apple of his eye.

Hence, let children, youth, and every one ſhun the ſeat and way of thoſe who reject the divine teſtimony, which God took ſuch care of, as to keep it in the ark, within the moſt holy place. But let all learn, by faith and practice, to magnify the holy ſcriptures, after the example of Jeſus, who in his three-fold dreadful combat, uſed no other weapon, except, "it is written."

PHILOLOGUS.

For the Connecticut Evangelical Magazine.

Meſs'rs Editors,

THE words of the Apoſtle 1 Cor. xv. 19. "*If in this Life only we have hope in Chriſt, we are of all men moſt miſerable!*" are often brought forward by enquiring minds for explanation. They are doubtleſs liable to be miſunderſtood unleſs carefully attended to—and it is probable that ſinners may have often drawn concluſions from them to confirm their prejudices againſt a life of religion, as being a painful and unhappy life and attended with more evils in the preſent world, than a life of ſin. There are two conſtructions which are often put upon the words, both of which it is preſumed are falſe, and if received, would be prejudicial to the cauſe of religion. One is, that Chriſtians while in this life are in general the moſt unhappy and miſerable of mankind—and that there is no motive to embrace and practiſe Chriſtianity, except the retribution of a future ſtate.

But this conſtruction is inconſiſtent with the general tenor of ſcripture, and with fact and experience. The ſcriptures abundantly teſtify in favor of religion as it reſpects our happineſs in the *preſent life*. They teſtify that "wiſdom's ways are ways of pleaſantneſs, and all her paths peace." That "godlineſs with contentment, is great gain—that it is profitable to all—having the promiſe of *the life that now is*, as well as that which is to come." It is inconſiſtent with theſe and numerous other paſſages of like import which might be cited, to ſuppoſe that Chriſtians in general and in ordinary times, experience leſs real enjoyment or ſubſtantial happineſs in the preſent life, than others. It is inconſiſtent alſo with fact, or the experience of Chriſtians. The univerſal teſtimony of thoſe who cordially embrace the goſpel, is that they find a happineſs in the knowledge, love and ſervice of God which they never before experienced—and which, if they know their hearts, they would not relinquiſh, for all the joys, pleaſures, and proſperity of this world—even tho' a refuſal might expoſe them to the greateſt perſecutions and outward afflictions.

The other conſtruction, or expoſition given to theſe words, referred to above, is this; that they are to be underſtood as confined to the apoſtles and primitive Chriſtians; or thoſe who ſuffer ſimilar afflictions and perſecutions—and imply that ſuch, ſo far as reſpects the preſent life, are *loſers by religion*, and the moſt unhappy of mankind. But this idea, tho perhaps the moſt generally prevalent, is far from being according to the truth. The apoſtles and primitive Chriſtians, and many in later periods have ſuffered peculiar afflictions and perſecutions, from a wicked oppoſing and ſcoffing world.—But they enjoyed *that* in religion which ſupported them, and more than counterbalanced thoſe evils. Agreeably to the words of Chriſt, John

16. 33. "Theſe things have I ſpoken unto you, that in *me* ye might have *peace*. In the world ye ſhall have *tribulation*, but be of good *cheer*, I have overcome the world." As Chriſt here predicted, ſo it was in fact. In the world they had tribulation; as Chriſt had been deſpiſed and rejected of men, ſo they were deſpiſed for confeſſing him, and their name was caſt out. They were perſecuted—and ſuffered the loſs of all things—yet in him they *had peace*. Such was their hope and confidence in Chriſt who had overcome the world, that they were of *good cheer*—they could rejoice, and even "*glory in tribulation*."

Therefore the apoſtle ſays, ſpeaking of his ſufferings and his conſolations—"as ſorrowful, yet *always rejoicing*"—and again "I am filled with comfort, I am exceeding joyful in all our tribulation"—"For *as the ſufferings of Chriſt abound in us; ſo our Conſolation alſo, aboundeth by Chriſt*"—Yea, it is repreſented by Chriſt, that thoſe who cheerfully ſubmit to perſecution and temporal loſſes and ſufferings for his ſake ſhall be great *gainers*, even in the preſent life. Mark x. 29, 30. "Verily I ſay unto you, there is no man that hath left houſe or brethren or ſiſters, or father or mother, or wife or children or lands (i. e. has been deprived of or ſuffered the loſs of theſe things, and ſubmitted) for *my ſake* and the goſpel's—but he ſhall receive an hundred fold, *now, in this time*, houſes and brethren and ſiſters and mothers and children and lands *with perſecutions*—and in the world to come, eternal life."

Here Chriſt plainly declares that tho a perſon may ſuffer the loſs of all external enjoyments, being diſtreſſed and perſecuted for his ſake, yet amidſt all his loſſes and perſecutions, he ſhall have ſuch ſatisfaction, and inward peace and joy, by the gracious influences and comforts of God's ſpirit, and in the exerciſe of that benevolent affection by which he enters into, and enjoys all the happineſs of others as will be an hundred fold advantage to him, in the preſent world. So that inſtead of being "of all men moſt miſerable" the apoſtles and primitive Chriſtians, and all who have ſuffered the loſs of all things for Chriſt, in whatever age they may have lived, have enjoyed *an hundred fold more happineſs*, even in the preſent life, than they would have enjoyed had they continued poſſeſſed of all thoſe outward comforts of which they were deprived, and in a ſpirit of ſelfiſhneſs, had refuſed to part with them for Chriſt and his cauſe. But if we are not to underſtand the apoſtle as meaning to intimate, either that Chriſtians in general, or the apoſtles and primitive Chriſtians, who lived in times of perſecution, and ſuffered moſt were on the whole, as to real happineſs and enjoyment of mind, loſers by Chriſtianity, in the preſent life—what then, is the meaning of the words? An attention to the ſcope and ſubject of the apoſtle's reaſoning in the chapter containing the words, will aſſiſt in anſwering this queſtion. The ſubject upon which the apoſtle was treating, was the erroneous ſentiment, embraced, or favored by ſome to whom he wrote, that there would be no reſurrection from the dead nor any future ſtate of retribution.

In order to confute this error he intimated in the firſt place the inconſiſtency of denying, or doubting of the reſurrection of the dead, and yet admitting the reſurrection of Chriſt, as it ſeems ſome of them did. "Now if Chriſt be preached that he roſe from the dead, how ſay ſome among you,

that there is no reſurrection of the dead? For if there be no reſurrection of the dead, then is Chriſt not riſen." Taking it for granted therefore, that the doctrine of the reſurrection of the dead would be ſufficiently eſtabliſhed, if the reſurrection of Chriſt was proved, the apoſtle proceeded to ſupport this truth, by ſtating ſome of the conſequences which would follow from a denial of it. "If Chriſt be not riſen, then is our preaching vain, and your faith is alſo vain—ye are yet in your ſins."

The apoſtle ſeems here to appeal to the conſciences and feelings of Chriſtians. As if he had ſaid—'If Chriſt is not riſen, then his promiſe has failed, and he is not the ſon of God—ſo that all our preaching that there is ſalvation in him, has been a vain thing, and has never been accompanied with a divine power and efficacy—your faith alſo, is a mere deluſion—It was not wrought by his ſpirit—You have never been brought out of darkneſs into light, by the goſpel, nor to a ſanctified and pardoned ſtate—but are yet in your ſins.' As the apoſtle knew that every real Chriſtian would be conſcious that all, or moſt of theſe conſequences were falſe, he rightly ſuppoſed that upon the leaſt reflection they would reject the ſentiment from which they flowed. But as this would be ſatisfactory to none but real Chriſtians, he proceeded to ſtate another conſequence, reſpecting which an appeal might be made to all—"Yea, and we are found *falſe witneſſes* of God; becauſe we have teſtified of God, that he raiſed up Chriſt; whom he raiſed not up if the dead riſe not."

It is evident that the apoſtles, and the great number of primitive Chriſtians mentioned in the fore part of this chapter, who teſtified that they had in ſuch a variety of inſtances ſeen, handled, and converſed with Chriſt after his reſurrection, could not be deceived. If Chriſt was not riſen, they were all falſe witneſſes and deceivers—which conſidering all circumſtances, and their ſelf-denial and ſufferings in the cauſe, is incredible to ſuppoſe, and abſolutely impoſſible. And it is conceived that the words under conſideration, were added to ſhow the unreaſonableneſs and abſurdity of ſuch a ſuppoſition. "If in this life only, we have hope in Chriſt, we are of all men moſt miſerable." The import of which is this—'If we are falſe witneſſes, and know that Chriſt is not riſen, and have no hope or expectation of any thing from him, or our profeſſing his name, except ſome temporal good to be obtained in this life, we are voluntarily making ourſelves the moſt miſerable of men—and acting the part of the higheſt folly and madneſs. For upon this ſuppoſition we have nothing *within* to ſupport us; and there is nothing to be expected from a future ſtate. We have not even the ſupport of a *deluſive* hope, whatever we may ſuppoſe that to be; for by the ſuppoſition, we know the whole to be an impoſture. —And yet we are, for Chriſt, plunging ourſelves into the greateſt evils and afflictions, and even jeoparding our lives—and many have already laid down their lives in ſupport of their teſtimony.' This then, in brief, is the ſcope of the apoſtle's reaſoning—If the dead riſe not, then Chriſt is not riſen—and if Chriſt is not riſen, then *your faith is vain*—we are *falſe witneſſes* and deceivers—and knowing this, we have nothing to ſupport us—no hope of any reward for our adherence to Chriſt, ex-

cept what we get in this life, and that is only *contempt, perſecution, poverty, wretchedneſs and death.* The concluſion which the apoſtle ſuppoſed would be drawn by every rational mind, is, that as theſe conſequences are falſe and abſurd, and abſolutely incredible, therefore the principle which leads to them is falſe and pernicious. If the preaching of the goſpel is not vain, but has been attended with a divine power and efficacy, and has bro't thouſands to love and embrace truth againſt which every feeling and bias of the natural heart is at enmity—If the faith of Chriſtians is not a vain thing, but flows from a divine principle by which they are enabled to overcome the world, and to glory in tribulation—And eſpecially, if the apoſtles and primtive Chriſtians who teſtified to the fact of Chriſt's reſurrection, were not falſe witneſſes and deceivers—to ſuppoſe which, would be to ſuppoſe that they voluntarily plunged into wretchedneſs, and deſigned to make themſelves "of all men moſt miſerable" both here, and hereafter—*then it will follow*, that Chriſt is ariſen, and is divine—That the ſcriptures alſo are divine, and every doctrine they contain, the truth—One of which, of very great importance, is, the reſurrection of the dead; that they who ſleep in Chriſt have not periſhed, but ſhall be raiſed, "every man in his own order: Chriſt the firſt fruits, afterward they that are Chriſt's, at his coming."

PHILOS.

TO THE EDITORS OF THE CONNECTICUT EVANGELICAL MAGAZINE.

ONE of your correſpondents has deſired an explanation of 1 Cor. xv. 29. *Elſe what ſhall they do who are baptized for the dead, if the dead riſe not at all? Why are they then baptized for the dead.* If you think the following opinion, amongſt the great variety which have been advanced upon this obſcure paſſage of ſcripture, is worthy of conſideration, you are at liberty to publiſh it.

THE expreſſion *baptized for the dead* may fairly be read *baptized for the ſake*, or *on account of the dead.* Chriſtian baptiſm is baptiſm into the name of the Lord Jeſus Chriſt, this is baptiſm *for his ſake*, or *on his account.* The apoſtle is here vindicating the doctrine of the reſurrection againſt the cavils of profeſſed Chriſtians, who were ſo far perverted as to deny that doctrine. His argument appears to be this. All Chriſtians are baptized into the name of the Lord Jeſus, and you all profeſs to believe, that the rite of baptiſm, into his name, is divinely inſtituted, and eſſential in the ſcheme of Chriſtian doctrine. How then ſay ſome amongſt you that there is no reſurrection of the dead? For, if there be no reſurrection of the dead, then is Chriſt not riſen, and if Chriſt be not riſen, then is our preaching vain, your faith is alſo vain, your baptiſm, into the name of Chriſt, by which you received the name and character of Chriſtians, is vain; for inſtead of your being baptized into the name of a divine perſon, the Lord of life, you are baptized into the name of a dead man, who, ſo far from being able to help and ſave you, muſt, on your principles, forever remain himſelf under the dominion of death. Such opinions then are utterly inconſiſtent with the Chriſtian profeſſion and hope. This reaſoning, it is conceived, muſt, with ſuch as had not renounced

their Chriſtian profeſſion, be wholly concluſive.

But to this it may be objected, that the apoſtle's language moſt naturally applies to certain individuals only; what ſhall *they* do, &c. and not to Chriſtians generally, as this conſtruction ſuppoſes; but I appeal to the reader, whether it offers any violence to the words to apply them to all baptized Chriſtians. What ſhall *they*, or *all ſuch* do, who are baptized for the dead? The application is not neceſſarily limited by force of the term itſelf; its extent then muſt be determined by the ſcope of the apoſtle's reaſoning. Again

It may be objected, that the Greek word tranſlated *dead* is plural; and ſo it cannot refer to an individual, or to Jeſus Chriſt alone.

But there ſeems not to be much weight in this objection. The words, though in the interrogatory form, contain this general propoſition. They who are baptized for the dead, are baptized in vain, or to no purpoſe. This, in the form of a general propoſition, is true of all the dead, but it is true alſo of any of the dead in particular. No mode of reaſoning is more common or more legitimate than that from generals to particulars. A Marcionite, who had been baptized in the name of a dead relation, might be very pertinently told, in the form of a general propoſition, that a perſon could derive no advantage from being baptized for the dead, if the dead riſe not; and if he ſaw the truth of the general propoſition, nothing more could be neceſſary to be ſaid, to convince him of his error in the exiſting particular caſe. And I ſee no reaſon why the ſame general propoſition might not, with equal pertinence, be urged to convince any baptized Chriſtian, who ſhould deny the doctrine of the reſurrection, of the inutility, on his principles, of his baptiſm in the name of the Lord Jeſus.

OMICRON.

An account of a work of divine grace, in a revival of religion, in the town of WINTHROP, *Diſtrict of* MAINE, *in the years* 1799 *and* 1800, *communicated to the Editors by the Rev.* JONATHAN BELDEN *of that town.*

GENTLEMEN,

WE read your excellent, inſtructive, Evangelical Magazine. The accounts in it of ſerious enquiry, and religious reformation, in various parts of our land are intereſting. Revivals of piety are indicative of the diſtinguiſhing mercy and goodneſs of God, towards an apoſtate world. When ſinners return to God, and become the heirs of his grace, angels rejoice, and all heaven is glad. "There is joy in heaven, over one ſinner that repenteth." Wherever there is a revival of religion, the peace and bleſſedneſs of ſome immortal ſouls are ſecured for eternity. It is hoped the following brief account of a work of God's holy Spirit, in a revival of religion in this place, will be pleaſing to the Editors, and conduce to gladden the hearts of your pious readers.

IN the month of October 1799, I came a licenſed candidate, for the work of the miniſtry, into this town, the ſituation of which was truly deplorable in regard to religion, as is the caſe, with reference to many towns in this vicinity at preſent. Here was no ſteady ſabbath-worſhip. Here was a divided people, neglect of religion, prophaned ſabbaths, corrupt ſentiments, forgetfulneſs of God, and a general unconcern about the ſal-

vation of the ſoul. The inhabitants in general were ſecure in ſin. Infidelity prevailed; and few were heard to enquire, "What muſt I do to be ſaved?" Innovators in religion, met with reception; the doctrines of grace, were diſcountenanced; the general aſpect of things was gloomy; a dark cloud was ſuſpended over the town; impieties abounded; God's goodneſs was unheeded; and his mercy unaſked.

The firſt ſabbath in Nov. 1799, was a day diſtinguiſhed, for a general ſolemnity, in our congregation. The people ſeemed attentive to hear the goſpel diſpenſed. A general awe was viſible on their minds. Sacred, awful truths ſeemed by ſome to be felt. One woman became convinced of her ſin and miſery. She found no more peace of mind, until, being made ſenſible of her ruined ſtate, and her perfect dependance on the ſovereign, electing grace of God, ſhe hopefully received the Saviour. At this time ſerious enquiry began to be made; and heavenly and divine realities began to be attended to. Here and there one enquired, "Is there any thing in religion, beſides the external forms? Is not vital experimental godlineſs, ſomething more than mere pretence?" A ſpirit of grace and of ſupplication was poured out upon the pious few. The beginning of a reformation was evident. The ſabbath became an intereſting and important day. Before this, it had been devoted to *viſits*, *relaxation* and *mirth*. Pains were now taken to appear in the *Sanctuary*. Inſtructions were unuſually heeded. *Eternal* concerns occupied individual attention. *Infidelity* looked on, and wondered. Eternal miſery was feared, and the throne of mercy addreſſed. But God manifeſted by his ſpirit, that ſome ſinners were to be ſnatched from deſerved wrath, and made the *trophies* of *ſovereign*, *victorious* grace. As a conſequence of the outpouring of the divine ſpirit, a goodly number of every age, ſex, and character have found conſolation in the things of religion, and are anticipating, we truſt on a right foundation, celeſtial bleſſedneſs beyond the grave. May the number be increaſed; reformation ſtill be carried on; prayerleſs families and prayerleſs perſons, ſee their danger; and become converted unto God!

Some obſervations relative to the feelings and exerciſes, of thoſe who have come to an underſtanding of their deplorable condition, it may be proper to notice. While under conviction, they have been brought to realize the *total depravity* of the heart; and their pain of mind has been exquiſite. They would often aſk, "*What muſt I do to be ſaved? Where ſhall I look for help? How eſcape the miſery I deſerve?*" The idea of being expoſed to miſery greatly affected them. They could not lie down to reſt, without a fearful *apprehenſion* of awaking in miſery. The thoughts of eternity filled them with pain. Their language would often be, *where have I been? What have I been doing?* How have I miſimproved holy time, God's word, and providences? They complained of a heart *oppoſed* to *God*, to his *law*, his *government*, his *Son* and all *good people*. They felt oppoſed to the doctrines of grace. They could not endure the thought of being wholly dependant on ſovereign mercy, for ſalvation. They eſteemed God's law ſevere, his ways unjuſt and unequal. It is hardly poſſible to expreſs their averſion to divine ſovereignty, and free grace. The very idea provo-

ked them. At the ſame time, they were ſenſible that no arguments could induce them to receive the goſpel of life. Lay before them the willingneſs of God to ſhew them mercy, the ſufficiency of Chriſt's righteouſneſs, his calls, invitations and remonſtrances, the arguments drawn from the unreaſonableneſs of ſin, the pleaſures of piety, the ſhortneſs of human life, the certainty of death, the ſolemnity of the grave, the rewards of righteouſneſs, the everlaſting miſery of the ungodly, and ſtill they would remain oppoſed, and deſpiſe the way of life. Notwithſtanding this, they were ſenſible, that unleſs God, interpoſed for their deliverance, their final miſery was certain. While laboring under the terrors of the law often would they ſay, my hard heart will land me in hell. O my ſoul how miſerable! All heaven is againſt me! In converſation, ſometimes they would ſay, I am about determined no more to attend public worſhip, it will only aggravate my condemnation. Their obſtinacy and oppoſition were more conſpicuous, when God appeared for others, and converted their hearts to the truth. In ſuch caſes, they would raiſe a thouſand objections. Like ſinners of old, their language would be, "The way of the Lord is not equal." Still they felt and acknowledged that they had forfeited the mercy and favour of God, and that their hearts were ſtubbornly oppoſed to the way of ſalvation by Jeſus Chriſt.

What is worthy of remark, every riſing of heart againſt God, Chriſt and ſalvation, was followed with the moſt painful remonſtrances of conſcience for having oppoſed the ways of God; who, their reaſon and underſtanding taught them, was worthy of ſupreme regard and praiſe. The perſons who hope that their ſins are pardoned, are very diffident; but at times think they can rejoice in the following truths: That there is one eternal, ſelf-exiſtent, almighty, and glorious firſt cauſe of all things. They are pleaſed that he acts as *Supreme*. They ſee this good and holy being manifeſted in every object around them. O how willing were they to ſpeak forth his praiſe, as holy, juſt, and good; as bleſſed forever more. It gave them joy that all things were in his hands. His *goverament* was the government of their choice. They rejoiced that he could glorify himſelf; and they wondered why they had not been praiſing God for his excellent greatneſs and glory, and his univerſal government. They ſeemed to ſay in their hearts, "The Lord reigneth let the earth rejoice, let the multitude of iſles be glad thereof." That God ſhould reign in the moſt ſovereign manner, they eſteemed reaſonable, & that all things ſhould be at his divine and gracious diſpoſal: in this connexion, they ſaw his law to be holy, juſt and good, perfectly right and glorious, in requiring the ſupreme affection of the human ſoul. Chriſt appeared glorious in having died to magnify the law and make it honorable, and in ſupporting God's divine government, ſalvation in a ſovereign way how precious! In this way God gets all the glory while man is made happy.

One effect of this revival has been an attention to the important duty of family religion. In many families where God was wholly diſregarded, the morning and evening ſacrifice is now regularly paid. The time alſo of many, which was formerly ſpent in the ways of ſin, and in the vanities of life, is now ſpent in pleading the divine promiſes in behalf of the church; and

in ſupplicating the outpouring of the ſpirit to awaken, convince, and renew the hearts of ſinners. And many find by their own experience that to ſerve God is delightful and a prayerful life pleaſant.

I am, Gentlemen,
with much reſpect,
yours, &c.
JONATHAN BELDEN.

Sketches of the character, life and death of the Rev. SAMUEL BUELL, *D. D. late paſtor of the Church, at Eaſt-Hampton, on* LONG-ISLAND.

[Continued from page 151.]

GREAT and diſtinguiſhed as were the fidelity, diligence and zeal of Doctor Buell, his ſucceſs was ſtill more extraordinary. To diſplay his adorable ſovereignty, and exclude all glorying in men or means, it pleaſed God to ſuſpend, in a great meaſure, the ſpecial influences of his Spirit from his people, for a number of the firſt years of his miniſtry. His labors, which elſewhere had proved ſo ſignally efficacious for the conviction of ſinners and their converſion, ſeemed here to be without effect. But he was afterwards more ſignally owned as a miniſter of ſpiritual good, to his own people, than he had ever been to others.

Under his miniſtry, there were three particular ſeaſons of the great and remarkable effuſion of the ſpirit of God. The firſt, which was the moſt ſignal, took place in the year 1764. This revival of religion, accompanied with great power, extended thro all parts of the congregation. The whole town was deeply impreſſed; and the the attention of all was, in a moſt ſolemn manner, arreſted to the affairs of their ſalvation. The word preached abundantly by the Doctor himſelf, and many other miniſters, from various parts of the country, was attended with the moſt ſurpriſing effects—and multitudes were hopefully converted. There were added to the Church, at one time, no leſs than ninety nine perſons, all credibly profeſſing ſaving grace; beſides many, who afterwards and before joined themſelves to the Lord And ſuch were the bleſſed fruits of this reviyal that the multitude of them that believed were of one heart and as it were, had all things common. The two other ſeaſons were leſs extraordinary, but ſtill remarkable. The convictions of multitudes were ſtrong and powerful; and many hopeful ſubjects of ſalvation were added to the church. Theſe times of refreſhing from the preſence of the Lord took place, the one in 1785, and the other in 1791, and in both there was great ſpiritual joy, thro the town. Before and between theſe remarkable periods, his miniſtry was not without effect; but, from time to time, ſinners were bro't home to God and ſaints were greatly refreſhed, ſtrengthened and animated in the divine life. So that to a very large proportion of his congregation he was a ſpiritual father

After what has been ſaid, it will be preſumed that Doctor Buell was happy in his people. This was indeed the caſe. He poſſeſſed their confidence in a high degree. They were at peace among themſelves, and he was among them without fear.

In the revolutionary war, when the Iſland fell into the hands of the enemy, (1776) and many were flying from it, he tho't it his duty to continue with his people: and his prudent and vigorous exertions were highly beneficial, not only to them, but the neighboring towns

He faithfully improved his utmoſt influence in favor of the oppreſſed, and often with ſucceſs. By his inſtrumentality many impoſſible demands of the enemy were recalled, and many rigorous ones abated. Such was his activity, in theſe reſpects, as often ſubjected him to the reſentment of the inferior officers and ſoldiers; and more than once imminently endangered his life. In no period was he, perhaps, more uſeful, than the preſent. In temporal as well as ſpiritual things, he was the father of his people, and the care of all the churches lay upon him, as there was but one miniſter, within forty miles of him, able to do ſervice, and he, thro the infirmities of age, was confined to his own congregation.

Doctor Buell's attention to the cauſe of Zion was not confined to his own people. He had a tender concern for the intereſts of the church, at large. He deeply felt the importance of maintaining union among the churches. He was a Preſbyterian, and punctual in attending preſbyterial meetings, even in his advanced age; and in this, as well as other reſpects, was highly uſeful. The mildneſs of his temper, the ſtrength of his judgment, and his high reputation for uprightneſs and piety, rendered him of eminent uſe in accommodating differences in the churches.

He was known and reſpected abroad. His publications were fourteen ſermons, preached upon particular important ſubjects and occaſions, and a narrative of the work of God, among his own people, in 1764. They are an expreſſion of a ſtrong mind, and ardent piety; and have been read, with pleaſure and advantage, by the lovers of experimental religion. As a mark of the public eſteem he received, in the year 1791, the degree of Doctor of Divinity, from Dartmouth College.

As to Doctor Buell's more private character, he poſſeſſed a very happy natural diſpoſition. His genius was uncommonly ſprightly, and he was eminently formed for activity in his day and generation. This appears thro his whole life, and conſtitutes a prominent feature, in his character. "Whatever his hand found to do he did it with his might." Theſe qualities were highly improved, and happily directed by the laws of Chriſtianity. Of Chriſtian graces and duties he was a pattern to the flock over which the Holy Ghoſt had made him overſeer. His heart being enlarged by divine grace, he was diſtinguiſhed for public ſpirit. His ears were open to the cries of the poor, and the demands of the public good, in church and ſtate. Of this, as well as his love to ſcience, Clinton Academy, in Eaſt-Hampton, is a monument. Of that inſtitution he was the father and patron. He was no leſs diſtinguiſhed for Chriſtian moderation, and ſelf-government. His appetites and paſſions were happily ſubjected to the laws of reaſon, and the goſpel of Chriſt. Of his having excelled in this reſpect, were there no other evidence, the candor, ſerene cheerfulneſs and equanimity, which he eminently retained to the laſt of his days, would be a decided proof. He was much of the Gentleman as well as Chriſtian—poſſeſſed a large fund of improving and entertaining anecdotes, and his company was inſtructive and pleaſing to perſons of every age. In his various relations, as huſband, parent, maſter, friend and neighbour, he was peculiarly affectionate and happy. His houſe was a manſion of hoſpitality, and no man received and enjoyed his

friends with greater cheerfulneſs and pleaſure.

But in no reſpect was Doctor Buell more diſtinguiſhed, than for a ſpirit of devotion. He always entertained a high opinion of the power and efficacy of prayer. As he was abundant in exciting others to abound in this rational, profitable and delightful exercise, ſo he abounded in it himſelf. He entertained a deep habitual ſenſe of his dependence upon God for every bleſſing; and was diſpoſed to acknowledge and truſt in him, under all the changing circumſtances of life. Thus, in the manuſcript ſermon, preached upon the death of his firſt wife, after enumerating the changes in his family, he adds "I hope your candor will not deem it oſtentation for me to ſay, that my comforts were received with prayer, praiſe, and the joy of trembling, and have been parted with (however nature might oppoſe) with prayer, ſubmiſſion, and, at laſt, praiſe." A praying frame he always conſidered as a very neceſſary part of preparation for the ſanctuary, without which, the exerciſes of the pulpit, which were commonly his delight and life, were burdenſome.

Soon after his ſettlement at Eaſt-Hampton he married Miſs Jeruſha Meacham daughter of the Rev. Joſeph Meacham, of Coventry; with whom he lived about twelve years. After her death he contracted a ſecond marriage with Miſs Mary Mulford, daughter of Mr. Eliſha Mulford of Eaſt-Hampton; with whom he lived twenty-two years. And after her death, he ſtill contracted a third marriage with Miſs Mary Miller, daughter of Mr. Jeremiah Miller of Eaſt-Hampton, who ſurvives him.

Doctor Buell was, perhaps, as much diſtinguiſhed for the manner in which he ſuffered, as for the manner in which he did the will of God. As the joys, ſo the ſorrows, of his life, were great and peculiar—He was the ſubject of many ſore bereavements. In addition to the loſs of two wives, in both of whom he was very happy, he was called to bury eight children, which, in connexion with four ſervants, made the deaths in his family no leſs than fourteen. Under theſe bereavements, ſome of which were in the higheſt degree affecting, he diſplayed the moſt exemplary Chriſtian fortitude. By faith he eyed the hand of God and was ſubmiſſive. His perſonal ſorrows did not interrupt the duties of his public miniſtry. It appears to have been his practice to preach upon the occaſion of the deaths, which took place in his family, laboring to improve them for the benefit of his people. Two of his ſermons, on theſe occaſions, he publiſhed, in which may be ſeen the ſweet compoſure of mind and reſignation of ſpirit, which were common with him, in ſuch ſeaſons.*

He was favored with uncom-

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* The one upon the death of his daughter, Mrs. Conkling, a woman of diſtinguiſhed accompliſhments, and eminent piety, who died Feb. 1782. Some account of her character, life and death is annexed to the ſermon. The other upon the death of an only ſon named Samuel, who died of the ſmall pox Feb. 1787, aged 16 years. He was a youth of excellent parts, and true piety—had made conſiderable advances in his claſſical education, and the Doctor juſtly indulged raiſed hopes of him not only as to the ſupport of his name and family, but as his ſucceſſor in the miniſtry. Memoirs of his life and death are to be ſeen at the end of the ſermon.

mon health of body, and ſoundneſs of mind, to the laſt of his day. To this the ſtrict rules of temperance, which he always obſerved, without doubt, very much contributed. The day he was eighty years old, he rode fourteen miles, preached, and returned home at evening. It was his prayer that he might not outlive his uſefulneſs; and it was ſignally anſwered. He preached the ſabbath but one before his death. His laſt illneſs was ſhort, and tho' ſevere, left him in the full poſſeſſion of his reaſon. This was manifeſted in the juſtneſs and propriety, of the exhortations and advices, which he adminiſtered to thoſe who were about him. In his laſt hours he was favored with the ſenſible ſupports and conſolations of that goſpel which he had ſo long and with ſuch glorious ſucceſs preached to others. The more particular ſtate of his mind, in this ſolemn extremity, may be ſeen in the following extract of the ſermon preached upon the occaſion of his death. "He ſaid that his mind was in perfect peace, and ſeemed never to have enjoyed a more triumphant faith. He appeared to have impreſſions upon his mind concerning the glory of the Church as haſtening on, which he wiſhed to communicate, but could not for want of ſtrength. He deſired alſo to ſpeak much to thoſe about him, upon the ſubject of having an intereſt in Chriſt, the importance of which, as it then appeared to him, he ſaid, was unutterable. He had no deſires to recover, but to depart, and be with Chriſt. He viewed himſelf, he ſaid, as now paſſing Jordan's flood, and within a ſtep, as it were, of the promiſed land; and the tho't of returning again into the wilderneſs, was painful to him. When aſked, at one time, concerning the ſtate of his mind, he requeſted his friends, in order to obtain it, to read the 17th chapter of John, repeating ſeveral times the 24th ver. "Father I will that they alſo whom thou haſt given me be with me where I am; that they may behold my glory, which thou haſt given me." Toward the laſt, he repeatedly obſerved that he felt all earthly connexions to be diſſolved; and his ſoul appeared to be drawn with ſuch ſtrength and pleaſure, to the glorious world of light, that he could not bear to be interrupted by the aſſiduities of his friends, who were ſeeking to adminiſter to his periſhing duſt—frequently putting them aſide with one hand, whilſt the other was raiſed to heaven, where his eyes and his ſoul were fixed. And in this happy frame he continued, till the progreſs of his diſorder wholly deprived him of the power of ſpeech." On Thurſday, July 19, 1798, he obtained his releaſe from the cares and ſorrows of mortality, and entered, as we have the fulleſt reaſon to believe, into the joys of his Lord.

His funeral was attended, the next day, by the neighboring miniſters, his own congregation, and a numerous concourſe of people from the adjacent towns, with the moſt ſolemn decency and reſpect.

Thus lived, and thus died, this eminent ſervant of Chriſt. May the wide breach made upon Zion, in his removal, be mercifully repaired, others be raiſed up in his excellent Spirit; and the church to the lateſt generation be bleſt with a ſucceſſion of miniſters, thus faithful and diligent, powerful and ſucceſsful.

Letter from a reſpectable Phyſician in Connecticut, to his ſiſter in a diſtant State.

IT has often been the caſe, that after I have had an interview with my friends, I have exceedingly regretted that the great things of religion have made little or no part of our converſation. And although I have often reſolved that I would better improve future opportunities, yet have too generally found that a multiplicity of other concerns, together with a criminal backwardneſs to introduce thoſe glorious ſubjects, have made ſubſequent viſits as unprofitable as the former.

As it is very uncertain whether we ſhall ever again meet in this world, and even if we ſhould, it is to be feared that things of little importance might as heretofore too much ſuperſede religious converſation; I now embrace a favorable opportunity to write to you, hoping it may be a means of ſtirring up both our minds to more diligence, watchfulneſs and prayer, eſpecially at this time; in theſe days of the deception of the unclean Spirits, which have evidently gone forth into the whole earth, to gather the nations to the battle of that great day of God Almighty.

I believe that all underſtanding Chriſtians are agreed, that the preſent is the time of which God has ſo abundantly warned his church in his word; the time in which he has told us there ſhould be ſcoffers, murmurers and complainers walking after their own luſts; thoſe perilous times, or perhaps the beginning of them, when there ſhall be proud blaſphemers, deſpiſers of thoſe that are good; when men will not endure ſound doctrines, but will privily bring in damnable hereſies; and although they may have a form of Godlineſs, will deny the power; and when artful and powerful deceivers ſhall ariſe, ſo that if it were poſſible, they would deceive the very Elect.

And how important is it, that all who profeſs friendſhip to Chriſt ſhould be on their guard; that they ſhould watch and keep their garments, leſt they alſo be found naked; that they ſhould not believe every Spirit, but try the Spirits whether they be of God; that they ſhould beware of dogs, of wolves in ſheeps cloathing; that they ſhould mark the men that make diviſions, and avoid both their corrupt ſentiments and practices. And eſpecially how infinitely important does this appear, when we reflect that there is no neutral ſtation; but all who are not found among the followers of the Lamb, clothed in fine linen, white and clean; all who are not called, and choſen, and faithful, will be found among thoſe that make war with him.

Happy indeed would it be if none but profeſſed enemies to the Chriſtian religion were to be found in arms againſt heaven. Inſtead of this, it appears that ſome of the moſt hurtful adverſaries to Chriſt and his church, are to be found among thoſe that make high profeſſions of friendſhip.

There is one poſition that I conceive will not be controverted; and that is, a man cannot be a friend to God, and at the ſame time diſapprove of his law or government; we cannot be friendly to Chriſt while we oppoſe the doctrines and precepts of the goſpel. But that theſe doctrines are oppoſed, and God's univerſal government diſputed and objected to, by multitudes, and even by many pro-

feſſors, is beyond contradiction. How many objections are there to the ſovereignty of God; that he will have mercy on whom he will, and whom he will he hardeneth. How much fault with the doctrine of the decrees, or particular election; that God ſhould from eternity deſignate the objects of his mercy, give a certain number to Chriſt, and determine to leave the reſt to periſh, and that he ſhould not be influenced in this choice by any thing foreſeen in the character of the Elect; but wholly from motives within himſelf; even ſo, for ſo it ſeemed good in his ſight. How much is ſaid againſt the doctrine of total depravity; that mankind without the new birth, are totally deſtitute of holineſs; that they are only evil; and determined enemies to God. And how much pains is there taken to explain away the new birth, and make it mean nothing more than a little external reformation; ſomething effected by the ſinner, without any ſupernatural change of heart.

How much oppoſition to the doctrine that God is not pleaſed with any thing ſhort of true love.—That nothing which the unregenerate do, or can do, has any influence in moving God to ſhow them mercy; but that God looks upon all their duties (as they call them) abominable hypocriſy, and deſerving everlaſting wrath.—And how much is ſaid againſt the doctrine, that it is the immediate and indiſpenſible duty of every ſinner to love God with his whole ſoul—that he can have no excuſe for neglecting goſpel repentance and faith a ſingle moment—and that while he neglects this, let him do ever ſo much elſe, he is going away from God, rejecting the offers of life, and becoming more and more deſerving of eternal deſtruction.

How much cavilling is there againſt the doctrine of abſolute and entire dependence—that we have no claim on mercy, and that it is impoſſible for us to lay God under the leaſt obligation to help us; but that we lie entirely at his ſovereign mercy, and that he will ſave or deſtroy us as ſhall be moſt for his glory.

Now every one that has read the bible with attention muſt know that it is full of theſe doctrines, and that they are there much inſiſted on as eſſential to be not only believed but loved, and yet it is as well known that they are much ſpoken againſt.

It is difficult to find out what mankind would have. God at firſt put the human race under a law that is certainly unobjectionable; that requires nothing of us but what is moſt reaſonable that we ſhould perform—it requires that we love him with our whole ſtrength, and yield perfect obedience to him—and is he not worthy of our love?—Is he not deſerving of our obedience?—This law we have violated, and conſequently fallen under the curſe; and we cannot reaſonably object to its execution—and the law can not be given up ſhort of God's denying himſelf. And what can be done? what has been done? or rather what has not been done? God has ſo loved the world, as to give his only begotten Son to die, that whoſoever believeth on him might not periſh, but have eternal life. The goſpel is proclaimed; and all invited to partake of its ſalvation. But what now?—how is the goſpel proviſion treated by us?—what reception has Chriſt, and all his glorious offers met with from the world?—Why, they all make light of it—they with one conſent make excuſe—and unleſs ſome-

thing more is done, there is not one of the human race but what will ſuffer eternal damnation, rather than embrace the ſalvation of the goſpel—now what can be done? what in heaven or earth, can help ſuch miſerable, obſtinate wretches? Surely nothing but ſovereign mercy.—Nothing but free grace.—Nothing ſhort of everlaſting electing love.

God has actually brought this into view; and what has been the conſequence?—the conſequence is, it has ſet the world in a rage. Every thing is ſaid againſt it; and againſt thoſe that preach it; and God is accuſed of partiality and injuſtice, and while Jeſus Chriſt in view of the ſubject, breaks out into a holy rapture, and thanks his heavenly father on this account; and angels rejoice;—this world is filled with complaints. O the amazing ingratitude, ſtupidity and wickedneſs of the ſelfiſh heart.

It would be impoſſible to enumerate all the objections which are made to the doctrines which have been mentioned. It is often ſaid, they deſtroy free agency; but we all feel that we act freely notwithſtanding; without any force againſt our wills, and God certainly conſiders it in this light, and will treat us accordingly. It is ſaid alſo, if theſe doctrines are believed, it will prevent all exertions to eſcape future wrath, and obtain heaven. And why is not the ſame objection urged againſt ſtriving for the good things of this life?—they apply equally in this caſe. But who ever heard any object againſt ſowing and planting, or employing a Phyſician in a dangerous ſickneſs, on the ground, that it depended entirely on the immutable counſels of God whether he ſhould have a crop or recover from his diſeaſe. The fact is, temporal food, and bodily health, are conſidered of too much importance to be neglected on ſuch a frivolous excuſe; and we always find that where there are any juſt apprehenſions of the importance of fleeing from the wrath to come, we hear no more of this objection.

Some ſay, that they are at beſt, unprofitable doctrines; and therefore though true, ought not to be preached—Now this is certainly charging God fooliſhly. God has revealed ſuch things to us as he thought beſt; and is it not very extraordinary that we ſhould undertake to ſay he has made a miſtake; and taught us things in which we had no concern. But theſe, and many more, are objections that were never made by the humble penitent, and never will be; the repenting publican and the prodigal never thought of them. But they were invented entirely, through the pride and obſtinacy of the carnal heart; and are perſiſted in from a total blindneſs to our real ſituation.

The fact is, we are ſick, even to death; while we think that little or nothing ails us; as poor as the curſe of God's law can make us; and yet feel important, and rich, and well able to take care of ourſelves. Dead in treſpaſſes and ſins; and yet greatly diſturbed with even the mention of ſovereign mercy.

And it is clearly the caſe, that oppoſition to theſe great and glorious goſpel doctrines, and indeed to the goſpel itſelf, is the parting point, where moſt of the errors and numerous ſeparations of the preſent day begin.

Hence we ſee ſuch violent oppoſition to a regular ſupport of goſpel miniſters, and multitudes obtruding themſelves into the miniſtry, that have never been conſecrated to that work according to the word of God.

Hence we hear so much against the doctrine of the saints perseverance. The ordinance of baptism is disregarded by many; the holy sabbath given up; family prayer discarded, and the worship of the sanctuary neglected. And hence Arminianism, Universalism, Infidelity and Atheism, together with all the unscriptural errors and practices of this ungodly world.

But I must conclude, earnestly praying, that God of his sovereign mercy, would guide us into all truth; make us faithful to do his will; give us all that grace and strength which we need; grant that we may manifest our love to him by keeping his commandments, and that he would glorify his grace in our salvation; that he would dispel the thickening cloud of error and confusion of the present day, and fill the earth with his glory through Jesus Christ.

Begging your prayers for me, I subscribe myself yours, &c.

Messrs. Editors,

THE following remarks and facts, illustrative, of, the danger of adopting false principles of religion, you will please to insert in your useful Magazine, if you judge it will be beneficial to your readers.

THE tendency of any doctrine goes far toward proving whether it be according to the gospel or not. God is a God of holiness and cannot encourage wickedness—the Bible is a holy book—and the salvation which it proposes is a holy salvation. All its doctrines tend to lay restraint on the passions of men. The doctrine of universal salvation tends to take off those restraints and to open the floodgates of iniquity. It therefore proves itself not of God.

There is a young man of my acquaintance who was once amiable and promising, regular in his life and conversation, and steady in attending on public worship. A few years ago he embraced the doctrine of universal salvation—since which he appears to be totally changed. He is no longer the amiable and steady young man that he formerly was. He has become ferocious in his manners—profane—contentious—so that his family and neighbours often feel the effects of his contentious spirit. He has thrown off all appearance of respect to religion, and lives in the total neglect of public religious worship. I have often endeavoured to convince him of his errors from scripture arguments, but in vain. In a late conversation, I argued with him on the tendency of the doctrines he had embraced. I referred him to his former course of life and to his present conduct, and asked whether he did not think his sentiments tended to make him relax the duties of religion, and pursue vicious courses, and whether he did not feel more easy to neglect duty and commit sin now, seeing he hoped in this way to go to Heaven at last, than he formerly did? He ingenuously confessed to me that he did—that he used to have, some trouble of conscience about these things, but now he had got in a great measure relieved. I then asked him, whether that could be a doctrine of Jesus which in its effects was so pernicious and tended to the destruction of moral virtue? He was greatly confounded—but still it was a doctrine so consonant to his feelings and wishes that he could not give it up and consent to receive a holy salvation. He is in the hands of a sovereign God, who is able to bring him off from this dangerous

and pernicious error—and in his hands we muſt leave him.

As principles like theſe will not do to live by, ſo they, will not do to die by. However they may flatter the ſecure ſinner, and caſe a guilty conſcience in health and proſperity, they will be a poor ſupport in a dying hour when the ſinner feels himſelf juſt about to appear in the preſence of a holy God.

I have been acquainted with another perſon, who died a few years ſince, who in health diſbelieved the divinity of Chriſt and believed that all men will be ſaved. He was a perſon who was very fond of diſputing. I ſaw him when in health and had frequent diſputes with him on theſe ſubjects. I told him that tho he might be ſatisfied with his ſcheme in health, it would fail him in the near view of death. He had a few months before been very ſick. I reminded him of his ſickneſs, and aſked him whether he was then ſatisfied with his principles and was willing to die by them. He ſaid he was not but was much diſtreſſed in his mind, leſt they ſhould not prove true. I aſked him whether it was ſafe truſting to a ſcheme, which would not ſupport him in the time when he moſt needed ſupport? He acknowledged it was not, but added he was not ſo well confirmed in his ſentiments then as he had ſince been, but now he was willing to die by them. I told him it was altogether probable he would change his mind when he came to look death in the face—and that as he had made one trial and found no comfort in the principles he had embraced, he would act a wiſe part to renounce them, and endeavor to fix his hopes on a more firm baſis. He ſtill perſiſted in his error. Soon after this he was viſited with ſickneſs during which time I frequently ſaw him. His confidence was ſhaken. He ſaid that tho he had felt confirmed in the doctrine of univerſal ſalvation, yet now he began to fear he was in an error. As his diſeaſe encreaſed his fears were more alarmed. He now did not find that evidence in ſupport of his doctrine which he thought he did before—conſcience was alarmed—the character of a holy God came into view—his confidence was gone and with it his hope of divine mercy. He frequently aſked with apparent earneſt ſolicitude "what can I do? I muſt relin-'quiſh the hope of all mankind 'being ſaved, and as I have never 'become holy, but depended on 'being ſaved in my ſins, I can have 'no hope of the mercy of God. 'As for Jeſus Chriſt I know him 'not and cannot believe his divin-'ity—and therefore cannot em-'brace him as God-man mediator. 'I can hope only in God's mercy 'without regard to an atonement." He was told that God diſplayed his mercy in ſaving ſinners, only through Jeſus Chriſt as the great atoning ſacrifice, and that out of Chriſt he was a conſuming fire. He then ſaid he could have no hope. "But O, ſaid he, whither ſhall I fly, or what can I do?" He was indeed a moſt pitiable object—His eyes ſeemed to roll in anguith, terror took hold upon him, the view of a holy God filled him with diſtreſs, he kept calling on all about him for help, his ſtrength failed, but his fears became greater and greater without any ſenſible alteration until he expired.

I ſhall only add, it is a miſerable ſcheme of doctrine which encourages a ſinful life and will yield no rational comfort in the ſolemn hour of death.

The above deſcriptions are not fictitious, but realities. I chooſe to conceal their names and my own, out of tenderneſs to the ſurviving friends, but am willing the facts be publiſhed in hope they may ſerve as a beacon to warn others of the danger of ſuch erroneous ſentiments.

Oh, that ſinners might tremble at the thought of embracing ſuch pernicious principles. Let them admit nothing into their ſcheme of religion which will not encourage a holy life and yield peace in the hour of death. There is no neceſſity of flying to ſuch vain refuges if they are willing to lay aſide their ſins and become holy. And the ſcriptures of truth aſſure us that *without holineſs no man ſhall ſee the Lord.*

Letters concerning conference meetings.

LETTER I.

From Præco to the Editors.

Connecticut, Oct. 18, 1800.

To the Editors of the Connecticut Evangelical Magazine.

Rev. Brethren,

UNDER proper regulations, I have always been in favor of what we commonly term, conference meetings. However ſome may ſtigmatize them as enthuſiaſtic, being righteous over much, or as night meetings, as tho' it were lawful and commendable to keep unſeaſonable hours for the purpoſes of carnal mirth, but wrong to keep even ſeaſonable hours for the worſhip of God; yet I have ever viewed them as perfectly agreeable to the tenor of ſcripture and the ſpirit of Chriſtianity. In ancient times, we read that "thoſe who feared the Lord ſpake often one to another," &c. Where two or three ſhall meet together, in the name of Chriſt, the glorious Immanuel hath promiſed his preſence. Thoſe who are united in the ſame bleſſed God and Saviour, who are influenced by the ſame ſpirit, who have one common enemy to oppoſe and the ſame grand intereſt to purſue, and who firmly expect all to dwell in the ſame holy and happy ſociety forever; muſt neceſſarily take peculiar delight in religious, ſocial intercourſe. Such meetings, when conducted in that manner which becometh the worſhippers of the God of order, are happily calculated to increaſe divine knowledge, to quicken and animate, to ſupport and comfort, and in a word, to ripen for glory. With theſe views, when in different ſtages of my miniſtry, it hath pleaſed the father of mercies, in ſome ſmall meaſure, to revive his work among us, I have thought it my duty to encourage them and to attend them myſelf, when circumſtances would permit.

I have for more than a year paſt attended them weekly, and both experienced and ſeen, I humbly truſt, their beneficial effects. Of late, fearing it would be too much for the ſtate of my health, and apprehending the attention which might be termed ſpecial was declining, I intimated that the meetings would probably ſoon be diſcontinued.

The two following letters were ſince handed me. The firſt is from a young woman a conſtant attendant who hopefully became a ſubject of religion a few years ſince. The other is from a ſingle woman in a different part of the pariſh, where there hath been ſome ſpecial attention of late, who appears to have the cauſe of Zion at heart.

If you find room in your Mag-

azine and judge the publication of them may tend to encourage both miniſters and people to perſevere in improving every convenient opportunity of communicating and receiving religious knowledge, they are at your ſervice.

Rejoicing in the proſpect of the extenſive utility of your evangelical repoſitory, permit me to ſubſcribe myſelf, Rev. Gentlemen,

Your affectionate brother,

PRÆCO.

LETTER II.

From SERENA *to her Paſtor.*

Monday evening Oct. 13, 1800.

I Hope Sir, there are none of the youth who attend your ſabbath evening lectures, that are entirely inſenſible of the privilege they enjoy, and of their obligations to you for the pains you take to inſtruct them in the *beſt things*—I truſt there are at leaſt a few who are not wholly deaf to your pious admonitions, and who feel, in ſome good degree, the force and propriety of them. But whatever return you may meet from *us*, ſure I am that your care and pains ſhall not fail of an ample reward.—And ſhould the ſeed, which you are now implanting in our minds, appear at preſent to produce no good fruit, yet perhaps hereafter it may ſpring and flouriſh, when your lips ſhall be ſealed in death and your body mouldering in the tomb.

Never can I ſufficiently render that tribute of gratitude I owe to the great author of all mercies, for the innumerable advantages I enjoy for obtaining religious inſtruction. Should I at laſt fall ſhort of the *One thing needful*, ſhould I not follow the example of the amiable, the pious Mary, who choſe that *good part*, how aggravated! O how unhappy! I beg your prayers, dear Sir, that I may not only be a hearer, but a *doer* of the word; that I may not be of that generation who are pure in their own eyes, yet are not cleanſed. There is ſo much oppoſition in my heart, that I find it much eaſier to ſpeak well of religion than to act at all times agreeable to its precepts. The power of the God of this world is at preſent very great. O that I may put my whole dependance upon him, who is the ſtrength of all thoſe who put their truſt in him! If I have allowed my pen too much liberty, be pleaſed, Sir, to pardon and believe me at all times,

Your ſincere and
affectionate friend,
SERENA.

LETTER III.

From SERINA *to her Paſtor.*

Oct. 16. 1800.

Honored and worthy Paſtor,

SINCE our glorious Immanuel condeſcended to viſit the people in this vicinity, there has been a great, an amazing alteration, eſpecially among thoſe who have attended the meetings. I muſt charitably hope, that a conſiderable number have reſigned themſelves up into the hands of a merciful God, and may be ſtiled the friends of Jeſus. And there are many more who ſeem in ſome degree to liſten to the things which belong to their everlaſting peace. The converſation is changed in almoſt every houſe. The tongue which was employed in vain trifling diſcourſe is now talking about meetings and religion. The hands which were employed in trifling plays and vain pleaſures, are now uſed in handling the book of life. The eyes that were looking round

on every object to find pleaſure, are fixed upon the holy ſcriptures; the ball-chamber is paſſed by, and the chequer-board, which conſumed ſo much precious time, is laid aſide, together with all vain amuſements. Chriſtians have been alive in religion, and we may ſay with Jacob, "The Lord is in this place." And I believe the bleſſed Jeſus is now knocking at the door of the hearts of many poor ſinners among us, and I cannot but hope they will be called to the ſheep-fold of Chriſt. Altho' ſuch viſits of grace are generally ſhort, yet Chriſt ſtill continues to hear and it ſeems is carrying on a glorious work.

I hope Sir you will not be diſcouraged about keeping up the meetings, ſince Chriſt ſpent three years with little ſucceſs. He perfectly knew every ſoul that would be converted, yet he calls upon ſinners till his head is filled with dew and his locks with the drops of the night. Methinks he caſt a wiſhful look towards this place, and what we have experienced of the power of divine grace, it may be hoped, are as it were only a few drops before a plentiful ſhower. But, Sir, you may be weary of reading theſe lines. It is with regret I write, but I am frequently deſired to requeſt you, Sir, to continue the meetings. The people appear to have a great deſire for it. They fear they ſhall turn back to former ſtupidity and vanity, which God only is able to pervent.

SERINA.

Obſervations on the Maxim—"RIDICULE IS THE TEST OF TRUTH.

AS we live in an age when the Almighty is pouring out the greatneſs of his indignation upon the Papal kingdom, in accompliſhing its predicted downfall, we have reaſon to fear that the human mind, ever inclined to extremes, having once broken its anti-chriſtian ſhackels, will now vibrate into the oppoſite extreme of ſcepticiſm indiſcriminately rejecting the whole of Chriſtianity. The ſtrong abhorance of the corruptions in falſe religion, while the ſtrength of the indignation laſts, will tend to blind the mind and harden the heart, and ſerve as a pretext for rejecting the real goſpel of Jeſus Chriſt. The want of a proper diſtinction, between true Chriſtianity and Anti-chriſtianity, has probably been one principal ground of the ſatirical writings of Voltaire and other deiſtical writers. For when Voltaire examined the holy ſcriptures, and their excellent doctrines, he could not firmly reſiſt their convincing influence upon his own conſcience. The affrighting horrors of his laſt ſickneſs, and his wretched death, are ominous of that ſtate of miſery, which awaits the ungodly beyond the grave.

But, it is to be feared, that many inconſiderate mortals, notwithſtanding the miſerable death of this great teacher of infidelity, will think it an honor to be ranked among his diſciples. The utter rejection of the papal religion in many parts of Europe has had a ſtrange effect upon the morals of many people in this country. Without diſtinguiſhing the true religion from its corruptions—Chriſtianity from Anti-chriſtianity, emboldened by the example of infidels who have been thus miſled, they are ready to decry all religion—to deſpiſe the real goſpel of Jeſus Chriſt—to hate the real friends of piety—and to think it a mark of genius, to ſhow their contempt of God—of the Lord Jeſus Chriſt—of the Chriſtian ſabbath—of prayer—of virtue—of piety—of judgment

and of all thoſe future retributions, moral obligations and natural affections, which, when properly cheriſhed, are productive of the ſweeteſt enjoyments of life, and without which all the bands of order muſt enevitably be deſtroyed. But, ſhall man, a reaſonable creature judge of truth in this haſty manner? Shall he plunge headlong into every kind of vice, brutality and wickedneſs, if he can find an example in hiſtory to keep him in countenance? What are greatneſs of talents without goodneſs of heart, but an empty ſound —the fleeting bubble of a day? What conſiderate man would glory, to ſhine in the page of hiſtory, like the ſingular Voltaire, if like Voltaire he muſt miſerably die, in unutterrable horror, the wretched victim of his own mad philoſophy. Shall man, born for eternity, blindly follow, wherever ſuch a genius rambles, regardleſs of the way, and of the difficulties and dangers, to which he is every moment expoſing himſelf? Yet, the very name of the tinſelled Voltaire as the atheiſtical leader of a ſect of infidels, has led many fooliſh youth to glory in their ſhame, and, without examination, to reject the word of God. But, where is the boaſted reaſon of the man, who follows the example of another man, without knowing why he follows him? True philoſophy inveſtigates; it ſeeks for truth, wherever it may be found; it builds only on that evidence, which the wreck of matter and the cruſh of worlds will never ſhake. Ridicule was never yet its grand baſis. The man, who laid it down as an axiom, "Ridicule is the teſt of truſt," was either ignorant of truth, or ignerant of the human heart. In ſeveral years obſervation of the conduct of men, I never yet have ſeen the artillery of ridicule bro't into the field of literary conteſt, upon any weighty ſubject, in the way of argument, where the truth was not known to be fully eſtabliſhed from other evidence, till the ſide of the employer became doubtful—till he began to fear his cauſe to be deſperate—in ſhort, till diſpairing of gaining his point by juſt reaſoning, he fled to the uſe of this weapon, as his dernier reſort, in hopes of effecting by a witty turn of expreſſion what never could be defended by juſt reaſoning. It is more truly an axiom, The uſe of ridicule, in the way of argument, in reaſoning upon an important queſtion, not already clearly eſtabliſhed by other evidence, is the general teſt of a weak and defenceleſs ſide of the queſtion. For ridicule is never uſed, by any ſenſible man, in ſerious argumentation, in ſearch of truth, till all his treaſures of evidence are exhauſted. It is the only artillery, which can be uſed with advantage, in a deſperate cauſe. The reaſon is obvious. For it has a peculiar charm to take the mind off from cloſe thinking, and by unexpectedly pleaſing it, to make it forget all farther ſearch after the real truth. This is the grand reaſon, why ridicule has ſuch a ſudden influence upon mobs, and all the unſtable and unthinking part of mankind. Unexpectedly pleaſed, they fall in love with the pleaſer, and wholly forget the real truth, they are in ſearch after. It is for this peculiar tendency, which ridicule poſſeſſes, of unhinging the mind from cloſe thinking, and thus by unexpectedly pleaſing, preparing it to ſtray into the flattering paths of error, that it is ſo much uſed in doubtful and deſperate cauſes. It is for this reaſon, that all infidel books are filled with jeſting and buffoonery, in reaſoning upon

the moſt ſolemn and intereſting ſubject which ever engaged the attention of man. Infidels know, plain arguments—real truth will never gain them a ſingle proſelyte. They know they muſt firſt unhinge the mind, by the charm of ridicule, and thus darken the underſtanding, or the truth of the bible, ſhining like the ſun in the meridian of heaven, will forever reſiſt their wicked attempts to harden men in ſin. The villany of infidelity therefore glaringly appears, in the very means which infidels employ to deprave the hearts of men. Ridicule—ridicule—forever ridicule, in converſation, in books, in all companies, contains all the ſtrength of their boaſted philoſophy. Is ridicule then truly philoſophical? Or is it of the nature of infallible demonſtration? No: it is far from being ſo. It hath in all ages of the world, when improved in any other ſenſe, than as an auxiliary to acknowledged virtue, in bringing vice to ſhame and contempt, been found the froward enemy of true philoſophy. What torrents of ridicule were poured upon the philoſophy of Columbus, in attempting the diſcovery of America, from the vulgar, from ſplendid courts, and, even, from the thrones of mighty kings! Had Columbus and all ſucceeding philoſophers yielded to ridicule, as the teſt of truth, America to this day, muſt have remained a vaſt, howling wilderneſs, the lonely abode of wandering ſavages. Swayed by this falſe teſt of truth, the enlarged mind of Newton muſt have been cramped, and his ſyſtem of philoſophy, to this day, muſt have remained unknown to man. So far therefore is ridicule from being the true foundation of real philoſophy, that, it is, the philoſopher, who only is able to bear it—who knows it to be nothing but a glittering cheat—who riſes above it, like the immoveable rock in the ocean, regardleſs of the daſhing of its tempeſtuous waves.—He knows the real evidence of demonſtration is always to be looked for, from another ſource. The man therefore, who poſſeſſed of a comprehenſive mind and extenſive knowledge, appeals to ridicule as, the only teſt of truth, on the important ſubject of the exiſtence of a God, or of the truth of a divine revelation, is wilfully blind to truth. He riſes againſt all, that by the common ſenſe of mankind, is called general, demonſtrated truth. If his conſcience be not ſeared as with an hot iron, at times, he cannot fail of being ſtung, with ſuch painful moments of guilt and horror as that great wit, the Earl of Rocheſter once felt, for recurring to this deluſive teſt of truth. The words are extracted from his memoirs, which contain his very humble confeſſion, after an hopeful converſion to Chriſtianity; and are as follows. "One day at an Athe-
'iſtical meeting, at the houſe of a
'perſon of quality, I undertook
'to manage the cauſe, and was the
'principal diſputant againſt God
'and piety; and for my perform-
'ances, received the applauſe of
'the whole company. Upon which
'my mind was terribly ſtruck,
'and I immediately replied thus to
'myſelf, Good God! That a man
'who walks upright, who ſees the
'wonderful works of God, and
'has the uſe of his ſenſes and rea-
'ſon, ſhould uſe them to the defy-
'ing of his Creator!"—After he became a ſerious man he often expreſſed, in the tendereſt manner, to his friends, his abhorrance of the deceitful arts of ridicule—"Wiſhing his ſon might never be a
'wit, (as he explained it, one of
'thoſe wretched creatures, who

'pride themſelves in ridiculing God
'and religion, denying his being
'or his providence :) but that he
'might become an honeſt man, and
'of a truly religious character,
'which only could be the ſupport
'and bleſſing of his family."

ZEPHO.

FOR THE CONNECTICUT EVANGELICAL MAGAZINE.

Thoughts on our Saviour's prayer in the garden. "O my Father, if it be poſſible, let this cup paſs from me." The ſame petition is expreſſed a little differently; as, "That the hour might paſs from him; and "That the Father would take away this cup."

IT is well known, that, in the figurative language of ſcripture, the term *cup*, often ſignifies the diſpenſations of providence, both in ways of affliction and mercy. The firſt is denoted by the *cup of trembling*; the other by the *cup of ſalvation*. Our divine Lord refers to grievous ſufferings, which he *then* felt; or had in proſpect. Many have ſuppoſed that the indignant and cruel treatment, which he was ſoon to meet with, from Judas and the rude company which would attend him; from the Jewiſh Sanhedrim, and the common people; from Pilate, and from the ſoldiers, who would execute his ſentence, filled him with this overbearing diſtreſs; and cauſed his human nature almoſt to ſhrink back from his all-important undertaking. They conſider his agony as ariſing from the diſmal proſpect before him, rather than from any preſent feeling. That if it were conſiſtent with that plan of redemption, which was early concerted in the divine council, he might be ſaved from death, or from thoſe aggravating circumſtances, with which he foreſaw it would be attended. Divines have generally ſuppoſed that our Saviour's *agony* was occaſioned by ſome cauſe which he *only* could diſcern and feel; ſomething which lay within and made his *ſoul* exceeding ſorrowful. And yet, when they ſpeak of his prayer, they conſider it as alluding to ſufferings, of which he had no preſent actual feeling; and that he prayed, (tho with ſubmiſſion to the Father's ſovereign pleaſure) that it might be removed from him, i. e. prevented; and he never have thoſe afflictive feelings, which he expected thoſe ſufferings would occaſion.

But are there not reaſons to believe, that theſe are not the cup intended?

1. We are told that his agony *began* ſoon after he entered the garden. This ſeems to intimate that it was cauſed by ſome *new* impreſſion; ſomething, of which he could have no clear and full proſpect, previous to this time; and therefore, when it actually came upon him, he was, almoſt, overcome with an amazing horror; ſuch diſtreſſing conſternation ſeized upon him, as had a wonderful effect upon his animal frame, forcing the blood, in copious meaſures, through the pores of his body. The expreſſions are remarkable, *he began to be ſore amazed and very heavy*. The cup, which he prayed might be removed, was this diſtreſs, or that which occaſioned this amazing agony; of this he had, indeed, ſome foretaſte; which threw him into ſomething of the ſame conſternation, and forced from him a ſimilar petition, as in John xii. 27. *Now is my ſoul troubled; and what ſhall I ſay? Father, ſave me from this hour*. He ſpeaks like

one almoſt at his wits end; who knows not which way to turn, or what to ſay. But now the hour was come; and an hour of thick darkneſs fell upon him; which *began his ſore amazement;* and cauſed him to cry out in an agony of diſtreſs, *my ſoul is exceeding ſorrowful;* and as he apprehended, *even unto death.* He had as clear a view of that ſcene of ſufferings which would begin upon the approach of Judas, before, as at that inſtant; and often ſpake of thoſe evil things, which he was to ſuffer from the hands of wicked men. And tis hardly probable that a *little nearer* view of them ſhould, at once, awaken all his painful apprehenſions, and have ſuch a ſudden and overbearing effect upon him.

Another thought is this. That the evil things, which our Saviour met with from his perſecutors (tho very grievous) did, perhaps, not greatly exceed what others have endured with calm fortitude. Some of his diſciples *have counted it all joy,* when *they fell into divers temptations;* i. e. the moſt grievous ſufferings, for his name's ſake. They had, it is true, the comforting preſence of God, which was denied him, and drew from him a bitter complaint, when on the croſs. But wicked men have endured from the hand of juſtice, very heavy puniſhment, without ſuch amazement. The two thieves ſuffered with him the ſame kind of death; tho' not with all the ſame aggravating circumſtances; nor does it appear, that they were ſo overborne with the proſpect.

But in the next place, it is apprehended, that the cup, which occaſioned our Saviour's agony, and which he prayed might *paſs or be removed from him,* was a clear and heart-affecting ſenſe of divine wrath for ſin; and a cloſe conflict with the powers of darkneſs. Satan was now let looſe upon him. *This is your hour,* ſays Chriſt, to the multitude, which came to apprehend him, and *the power of darkneſs.* He had, a little before, told his diſciples, that *the prince of this world cometh;* without doubt, to aſſault him with his fiery darts. And, who can tell, into what agonizing diſtreſs that old ſerpent, the devil, could throw him, when freed from divine reſtraint!

But the ſtrokes which were laid upon him by the hand of divine juſtice, were ſtill more overbearing. The Father now aſſumed the character of ſupreme judge, calling for the *ſword to ſmite the man, who was his fellow. It pleaſed the Lord (now) to bruiſe him, and to put him to grief; and to lay upon him the iniquity of us all. He was* (now) *made ſin for us; was ſtricken, ſmitten of God, and afflicted. None knows the power of God's anger.* But we are ſure that he can impreſs the mind with ſuch a ſenſe of the evil nature and ill deſert of ſin, as to fill it with that *amazement and ſorrow,* which will drink up all the ſpirits. When therefore, our Saviour had this cup of divine wrath put into his hands, of which he could have no clear preconception, he was ſore amazed and felt nature ſinking under it. This bitter agony, which far ſurpaſſed any thing ever experienced; or, that could be endured by a mere man, conſtrained him to cry earneſtly to the Father, for ſome relief: That the cup might ſoon be removed, or ſome ſtrength afforded, which would enable him to drink what ſtill remained. This interpretation ſeems to be confirmed by that in Heb. v. 7. *Who, in the days of his fleſh, when*

he had offered up prayers and ſupplications, with ſtrong crying and tears, unto him that was able to ſave him from death; and was heard in that he feared. This refers to that agonizing prayer, which our Saviour put up in the garden, and repeated three times. God *heard him*, i. e. granted him his requeſt, in that he feared. But if the thing he feared, and which he prayed might paſs from him, was that cup of affliction, which would be put into his hand by wicked men, it does not appear that he was heard. For all thoſe ſufferings did come upon him, and in the ſame manner in which he expected them. The Evangeliſt, Luke, tells us in what manner he was heard—chap. xxii. ver. 43. *There appeared an angel unto him from heaven, ſtrengthening him.* He feared, that if this cup of overwhelming ſorrow was not removed, or if no ſpecial aſſiſtance was afforded him, his ſtrength would fail; he muſt ſink under the weight of divine wrath, which appeared to him intollerable. But tho the rod of God was not removed, nor his ſenſe of divine wrath leſſened; yet the ſtrength which he thus received from heaven, afforded him very ſeaſonable ſupport, and relieved him from his painful and overbearing apprehenſions of immediate diſtreſs.

It appears to me highly rational to believe, that the Father's forſaking the ſon of his love; (of which he complains, even as his greateſt affliction when on the croſs) his withholding all ſenſible divine ſupport and conſolation; and giving him a heart-affecting and overbearing ſenſe of his juſt wrath for ſin, ſo engaged his attention, that he hardly thought of the cruel treatment which he ſhould ſoon receive from men. That this was the cup which occaſioned his agony, and threw him into a profuſe bleeding ſweat, ſo that his garments appeared as if died red; and into ſuch an amazing horror and conſternation, that he ſcarcely *knew what to ſay*. In this ſtate and with reference to the diſtreſs, which he then felt, he prayed; and his agony ſtill continuing and increaſing, prayed *more earneſtly*, for ſome relief. That, if it were poſſible, i. e. any how conſiſtent with the deſign of his coming into the world, and to that hour, the cup of which he was then drinking might be removed; or, ſome ſpecial ſupport afforded him. If this is a juſt view of our Saviour's agony and prayer, it will tend to ſhow the ill-nature of infidel cants and reflections, as "That Chriſt diſcovered leſs fortitude, than many, who, in every age and country, have met with as dreadful trials, and with greater calmneſs; and that this illy agrees with the pretence, that his ſufferings were of great neceſſity and efficacy for the ſalvation of ſinners. That it intimates his willingneſs and even deſire to give up the cauſe, in which he was engaged, even tho the conſequence ſhould be fatal to a world of ſinners."

CHRISTIANUS.

A letter from a Chriſtian friend to one who had great anxiety of mind for a time, but who ſoon became thoughtleſs.

DEAR SIR,

THE laſt time I ſaw you, your attention was taken up with the ſtate of your ſoul. You thought the amuſements, which are ſo pleaſing to young and vain minds very unbecoming candidates for eternity. Senſual pleaſures, worldly honors and wealth were of little value in

your eſtimation. You was in ſearch of religious inſtruction and peace of mind. How engaged was you to read and hear the word of God and religious diſcourſe! How punctually did you attend to the duty of ſecret prayer! What guilt you thought you incurred in rejecting Chriſt by unbelief! As opportunity preſented, you enquired of God's people, what muſt I do to be ſaved? You looked upon a good heart as the *pearl of great price* and *the one thing needful.* You would then have given all your poſſeſſions and every enjoyment of life to be reconciled to God and entitled to his favor through the promiſes of the goſpel. Being without Chriſt and without God in the world, you viewed yourſelf in a dangerous and ruined condition.

Seeing the ſtate of your mind and your ſolicitude concerning your ſalvation, I entertained a hope that your ſerioufneſs and enquiries would iſſue in your entire ſubmiſſion to the will of God, and that hereafter you would live in newneſs of life. For God moſt commonly impreſſes the minds of ſinners with a ſenſe of their danger and the importance of vital religion, before he gives them grace cordially to embrace the Savior. Obſerving your ſerious impreſſions I was led to hope that they would terminate in your ſaving converſion.

You muſt therefore ſupppoſe my diſappointment and ſorrow to be great, when I lately heard that your ſerioufneſs proved to be like the morning cloud and early dew. I underſtand that you are no longer concerned for yourſelf, and yet have obtained no hope and give no evidence that you are a ſubject of the new-birth. You mingle with the thoughtleſs and are thoughtleſs yourſelf. You are not ſo careful to attend upon religious duties, nor ſo eager to obtain religious inſtruction. You do not look upon ſin ſo ill-deſerving, nor feel your condition to be ſo dangerous. You now ſhun the company of ſerious people, which you lately ſought; and think religion to be of little importance.

Your friend, when giving me this account of you, could not refrain from weeping in fear of the conſequences: And be aſſured, dear Sir, that my heart was deeply affected in hearing the relation, and I cannot but tremble for you, as I tenderly regard your happineſs.

My hopes of your ſaving converſion to the truth are now dead or very faint. God's ſpirit does not always ſtrive with men. When a perſon has been under great awakenings and deep conviction, and he becomes as ſtupid and thoughtleſs as ever, he has much reaſon to fear that God will let him alone, and ſuffer him to go down to deſtruction. I fear, Sir, that this will be your unhappy caſe. For you have reſiſted the Spirit and he has has forſaken you: And from God's ordinary method of dealing with ſinners, you cannot be very ſanguine in your hopes of his return. You have but little very reaſon to expect it.

You having been ſo much alarmed at your ſtate and felt the importance of a reconciliation to God, and again become thoughtleſs and ſecure; permit me, as a friend, to enquire the reaſons of your preſent ſecurity and indifference to religion. It cannot ariſe from rational hopes of ſalvation, for ſuch hopes are always followed with the fruits of righteouſneſs: And with watchfulneſs and diligent attention to our ſpiritual concerns. A ſhort time ſince, you thought yourſelf a great ſinner: Are you leſs ſinful now than then? You conſidered

yourſelf as incurring awful guilt by the ſin of unbelief: But is not unbelief as wrath-deſerving now as then? You had no peace of mind and was in the greateſt fear and diſtreſs on account of the danger you was expoſed to: But is not your ſtate as dangerous now as then? And have you not therefore as much reaſon to fear and tremble? You looked upon your condition as dangerous and ruined becauſe of *your* ſinfulneſs and *God's* holineſs: But are you not as ſinful as ever, and is not God unchangeable in his holineſs? If ſo, you feel eaſy and ſafe when expoſed to the endleſs wrath of heaven. Is religion leſs important now, than when you felt it to be *all*-important? Does not the law of God and the goſpel of Chriſt denounce the ſame evil againſt the wicked as they ever have done? You have then the ſame reaſon to fear and be alarmed, as when under your greateſt awakenings. Your danger is no leſs, becauſe unſeen and unrealized. I truſt that you want no arguments to convince you that God is holy, or that you are ſinful: And I preſume that you allow the happineſs of the righteous to conſiſt in the enjoyment of God. How then, my friend, can you be happy? For what is more oppoſite than the holineſs of God's nature and the ſinfulneſs of your own. Marvel not, that I ſay unto thee, thou muſt be born again.

The views you had of the ſtate you was in, were in ſome meaſure according to truth; but while you are at eaſe in a ſtate of impenitence, your views and feelings are as far from the truth as poſſible. You are in the ſame danger of eternal miſery as ever. And I wiſh you to realize it. Although you have diſmiſſed the concerns of your ſoul and the things of religion, yet they are no leſs important than when you paid them attention. I fear that you have grieved the Spirit of God, ſo that he has departed from you, no more to return. You have great reaſon to be alarmed at your caſe. Ariſe, and call upon thy God that thou periſh not.

Since you have ſuch unequivocal evidence of my regard to your happineſs, you cannot ſuppoſe that I would recommend or urge upon you any thing, but what I know and feel to be important. Without the ſpirit of Chriſt I conſider you as loſt forever. Therefore ſuffer me to exhort you, by all that is ſacred in religion, by all that is dear to yourſelf, and by all that is ſolemn and intereſting in eternity, to make your peace with heaven thro' the blood of reconciliation: And I pray God to have mercy upon your ſoul, and make your wiſe unto eternal life.

Your's affectionately,
SHAPHAN.

Religious Intelligence.

Extract of a letter from one of the Connecticut Miſſionaries in Vermont, dated Auguſt 14, 1801.

"In a tour of eight weeks I have rode nearly 800 miles, and have aimed where I did not fail of giving notice, to preach daily, ſometimes three times on the ſabbath, and in moſt places attend a conference, and in places where there is an awakening to pay private viſits. There is a ſpecial call for laborers in this part of the vineyard. The cloud evidently moves this way. It is to be acknowledged eſpecially as to ſeveral places, that the Miſſionaries of this year have to enter into the labors of the Miſſionaries of laſt year. There

has been ſince laſt year apparently a gradual work of grace, which has this ſeaſon greatly revived and ſpread. The work has been, ſo far as I have been able to judge, remarkably free from wildneſs and enthuſiaſm. There are inſtances of perſons who have been ſtrongly oppoſed to the great doctrines of grace and ſalvation, who appear to be greatly changed, and ſtrongly advocate the faith which once they endeavored to deſtroy. I had need however to guard, leſt I lead your mind to view the work greater than it is. The number in any one town under deep conviction is not great, but there is in ſeveral towns a ſolemnity ſomewhat general. The number of hopeful converts does not I believe, in many if any towns exceed 30. It is difficult to get accurately the number. The towns where there has been moſt attention in this field of miſſionary labors, are Poultney, Eſſex, Georgia, Swanton, Waterbury, Weſtfield, New-Haven and Middlebury. There are ſome hopeful beginnings of a work of grace in ſeveral other towns, indeed there ſeems ſome hopeful appearance that the work ſpreads. There is a good degree of ſeriouſneſs in Addiſon, Bridport, Weſtford, Underhill &c. There are ſeveral places on the eaſt ſide of the Green mountains where God appears to be at work. In moſt of the places that have been mentioned, God has, for wiſe and holy ends, made uſe of Miſſionaries as inſtruments in this work; I truſt in anſwer to the prayers of the godly for their ſucceſs, and to reward and animate the good people of Connecticut, who have contributed to promote this benevolent deſign. I have thought, while on my miſſion, when I have been called to converſe with thoſe who appear to have been made monuments of ſaving power, how refreſhing ſuch a revival muſt be to thoſe who have had their hearts ſo much on this great deſign. If but a ſmall number ſhould be converted what a reward to the godly! what gems in a crown of glory!

"The people in general, whatever may have been ſaid to the contrary, entertain a high ſenſe of gratitude to the ſtate of Connecticut, and particularly to the Miſſionary Society, for their benevolent attention to the intereſts of religion here. In the towns in general they have expreſſed their gratitude to the Society, and in ſome towns they have requeſted me, by a Committee, to return the thanks of the town."

Extract of a letter from Rev. David Bacon, dated Dotroit Auguſt 25, 1801.

"I ſtill continue to preach at this place, though only in the forenoon of each ſabbath. As my meetings were thin here in the afternoon, and as I had a call from the people at the River Roup, a ſettlement about ſix miles from this place, I have undertaken to preach there in the afternoon; and I think there is a proſpect of my being made uſeful there. I find the people in general here are more attentive to the word preached than is common at the Eaſtward.

"Since my laſt, Nanga and ſeveral other Chiefs have paid me a viſit. He ſaid they were very glad to ſee me; and obſerved, that notwithſtanding all he could ſay to to them, ſome of them were ſo fooliſh as to believe that I never would return. But he ſaid that now they began to get their eyes open, and to have ſome ſenſe. He

ſaid that the chief who had been moſt oppoſed to my coming among them, had now acknowledged to him that he believed I was an honeſt man, and meant to do them good. I then proceeded to give them an account of the Miſſionary Society, and what they had in view with reſpect to the Indians. I informed them, that the expenſe and difficulty of inſtructing them by an interpreter were ſo great that it was thought beſt I ſhould remain here at Detroit, until I could preach to them in their own language; and that it was uncertain where I ſhould then go, as it would be my duty to make a beginning where there was a proſpect of doing the moſt good. I told them that we had two kinds of people among us; how differently they felt towards the Indians, and what different treatment they muſt expect to meet with from them. I obſerved to them that our good people never did wiſh to hurt them, or get away their property from them without paying them for it; but were always diſpoſed to do them good; and that they were now exerting themſelves to ſend Miſſionaries among them, to make them happy in this world and in the world to come. I mentioned to them the deſtructive conſequences of drunkeneſs, and how ſorry I was to ſee them give way to it. I made uſe of a number of arguments to diſſuade them from it, and pointed out the means they muſt make uſe of in order to avoid it. Nanga acknowledged the truth of all I had advanced, and obſerved that he did not know how it would be with the reſt, but (putting his hand to his ears, and then ſpreading them out) he ſaid that his ears ſhould always be open to my inſtructions. They then agreed to have a council and hear my ſpeeches the next time they came to Detroit.

"Since this interview with the chiefs, Mr. Denkey, one of the Moravian Miniſters, has been to ſee me, informing me that his brethren had ſent on another Miſſionary to ſupply his place among the Delawares, requeſting him to begin his miſſion with the Chippeways as had been propoſed, He obſerved that it was his deſire, and the deſire of his brethren, that he ſhould begin with the Chippeways who lived neareſt to their village in Fairfield; but that as this would require him to take thoſe at the River St. Clair, he would not do it without my conſent, and wiſhed to know whether I was willing. All things conſidered, I did not heſitate to give my conſent; and aſſured him that I would uſe my influence with the Indians in his behalf.

"We make but ſlow progreſs in the Indian language. I find it hard work to commit their words to memory; and when I have learned them, I find it extremely difficult to conſtruct a ſentence according to the idioms of their language. It ſeems to be full of irregularities. But if life and health are ſpared, I hope and expect we ſhall be able to ſurmount every difficulty. The Chief's frequently call to ſee us, and appear extremely pleaſed to hear us talk their language, and do what they can to help us."

MISSIONARIES.

THE Miſſionaries, now in the ſervice of the Miſſionary Society of Connecticut, are the Rev. *David Bacon* at Detroit: the Rev. *Joſeph Badger* in New-Connecticut; the Rev. Meſs'rs. *Seth Williſton* and *David Higgins* and Mr.

Hezekiah May in the weſtern counties of New-York; and the Rev. Meſs'rs. *Job Swift*, *Jedidiah Buſhnell* and *Jeremiah Hallock* in Vermont. Another Miſſionary will ſoon go to New Connecticut; in December one will go to Black river and parts adjacent; and probably another to Vermont to ſupply the place of one or two of thoſe now there, who will then return.

POETRY.

COMMUNICATED AS ORIGINAL.

Atheiſm Expoſed.

A Poem on Pſalm 139, 14th verſe.

"*I am fearfully and wonderfully made.*"

PROUD Atheiſt, could a giddy dance
of atoms, lawleſs hurl'd,
Produce ſo ſingular, ſo fair, ſo harmoniz'd a world?
Why do not Arab's driving ſands, the ſport of every ſtorm,
A palace here, the child of chance, or there a temple form?
Preſumptuous wretch! thy ſelf ſurvey, that leſſer fabrick ſcan,
Tell me from whence the immortal duſt, the reptile, man!
Where waſt thou when the embrio earth, from chaos, burſt its way?
When ſtars exulting ſang the birth, and hail'd the new born day?
Or tell me whence the wondrous ſpeck, the miniature of man,
Nurs'd in the womb, with faſhion'd limbs to ſwell with life began?
What fingers traced the tender nerves, the wondrous fibres ſpun?
Who cloth'd in fleſh the hardning bones and wove the ſilken ſkin?
How chanc'd the head, or tender heart, life's more immediate throne,
Where fatal every touch, to dwell encloſed in ſolid bone?
Who taught the ſtomach to digeſt the ſilver flood of Chyle;
Or in the jaundic'd gall compreſs'd the ſaffron ſurfac'd bile?
Who taught the wandring tide of blood to leave the vital urn;
Viſit each limb, in purple ſtreams, and faithfully return?
How delicate the winding ear, to image every ſound;
The eye to catch the pleaſing view, and tell the ſcene around?
How know the nerves, to hear the will, the obed'ent limbs to wield;
The tongue ten thouſand taſtes diſcern, ten thouſand accents yield?
How know the lungs to heave and pant; who taught the fringed lid
To gard the faithful eye, and bruſh the ſolid ball unbid?
Who bid the babe, new launch'd in life, the milkey draught arreſt,
And with its eager fingers preſs the nectar ſtreaming breaſt?
Who with a love too big for words the mother's boſom warms,
Along the ragged paths of life to bear it in her arms?
A GOD! A GOD! Creation ſhouts, A GOD each inſect cries;
He moulded in his palm the earth, and hung it on the ſkies.
Now let us make a form divine, and ſtamp A GOD on clay,
To govern natures humble birth, and bear an earthly ſway.
He ſpake. With ſtrength and beauty clad, young health in every vein,
With thought enthron'd upon his brow, walk'd forth majeſtic man.
Around he turns his wandring eyes, all natures works ſurveys,
Admires himſelf, the earth, the ſkies, and tries his tongue in praiſe:
Ye hills and dales, ye meads and woods, and all this ſhining frame,
Fair creatures, tell me, if you can, from what or whence, I came:
By whom ye croſs the flowery fields, or thro' the foreſt ſtray,
By whom I feel unknown delights, and drink the golden day?
What parents power, all great, all good, do thoſe around me own?
Tell me, fair creatures, tell me, how t' adore this vaſt unknown;
Who gave the wondrous tongue to ſound, the wondrous eye to ſee,
Who gave th' amazing thought to ſoar, th' amazing ſoul to be.